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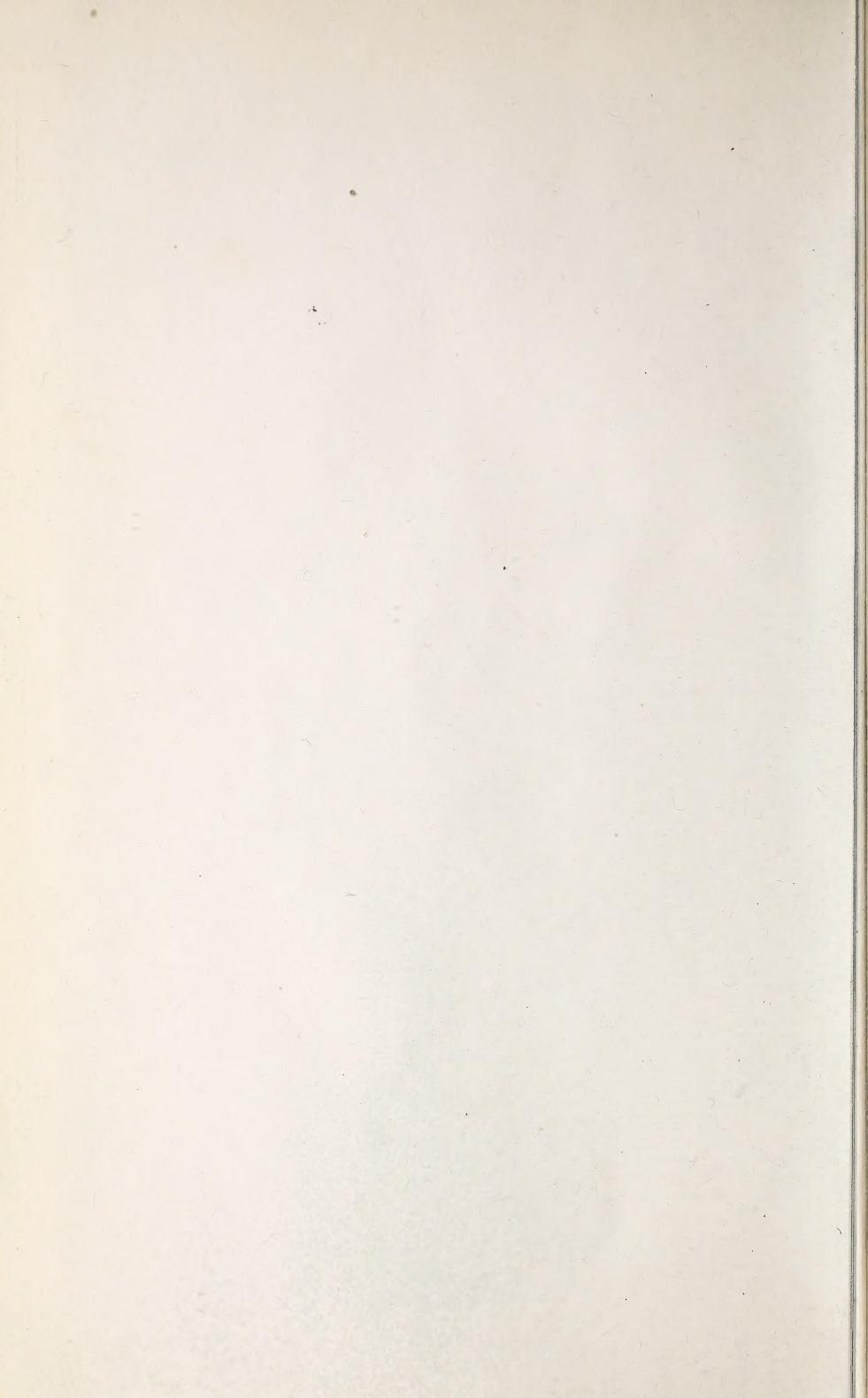


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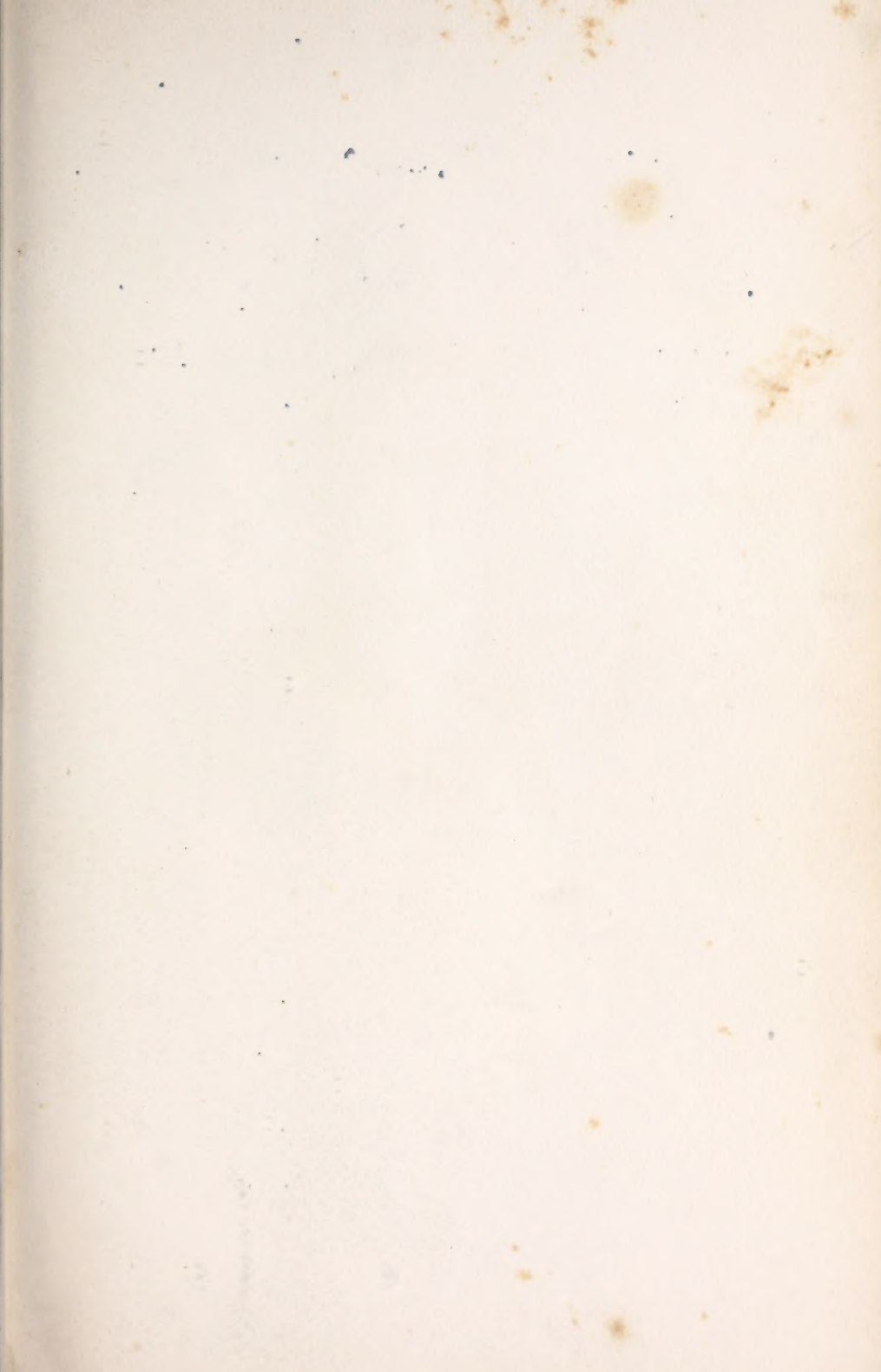


The author of this book,

Rev. Elliott C. Cogswell died
of Bright's Disease at Rye Beach,
New Hampshire, Aug. 31. 1887,
Aet. 73. He had nearly prepared
a history of Northwood, N.H.
Arthur H. Nichols.

The number of this book

Rev. Philip E. Sargent, D.D.
of the University of the South
New Hampshire, Aug. 31. 1857.
Vol. 10. It has many specimens
a history of the University of
William W. Weston.





JH Bufford's Lith.

Eph^m P. Bradford,

HISTORY ^c

OF

NEW BOSTON,

NEW HAMPSHIRE.

COMPILED AND WRITTEN

BY ELLIOTT C. COGSWELL,

PASTOR OF THE PRESBYTERIAN CHURCH, NEW BOSTON, N. H.

BOSTON:

PRESS OF GEO. C. RAND & AVERY, 3 CORNHILL.

1864.

Entered according to Act of Congress, in the year 1864,

BY E. C. COGSWELL,

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PREFACE.

IN all the arrangements for the Centennial, the publication of a historic volume was a controlling consideration ; and the subjects assigned for discussion were selected with a view to this object ; so that the subsequent volume might bear the impress of many minds, rather than of one, and thus become the product of New Boston intellects and hearts. Still, it was foreseen, that the articles furnished must be subjected to the careful revision of one responsible person, and be arranged in their appropriate order ; while many subjects, untouched by others, must necessarily be developed by him ; and the great burden of collecting incidents and facts, which would be of permanent interest, and serve to unfold the character and habits of by-gone generations, could well devolve upon no other. Accordingly, at a meeting held the evening of July 4, 1863, at the parsonage of the Presbyterian Church, by the returned sons of New Boston, Dr. Thomas H. Cochran was appointed Chairman, and Robert B. Wason, Secretary, when "on motion, it was unanimously resolved that a history of New Boston, our native town, be published, embracing, among other materials, the transactions of the Centennial Celebration this day held."

"On motion, it was resolved, that, in order to defray the expenses of such publication, the amount necessary be raised by joint-stock subscription, and that the respective subscribers be assessed, from time to time, upon the amount of their subscriptions, in the proportion, which the amount necessary to be raised bears to the aggregate sum subscribed."

“On motion, resolved, that the Rev. E. C. Cogswell be and he is hereby constituted the committee to gather and compile the materials, and prepare said history for publication, and to take the sole charge of such publication, and that he have full power to designate such assistants as he may choose, and assess the subscribers, from time to time, in such sums as may be needed.”

Elbridge Wason, Robert Boyd Wason, Thomas H. Cochran, Joseph T. Bradford, Clark B. Cochrane, Gerry W. Cochrane, and Josiah W. Fairfield became responsible for the work in subscriptions of one hundred dollars each. Exhausted by efforts preparatory to the Centennial, we had no heart to undertake the task; but yielding to the solicitations of the gentlemen whose wish, thus expressed, we could not well refuse, we entered upon our labor with many misgivings. The task has been performed; how well, others will determine.

Our work possesses some features of originality. That it has imperfections, we frankly admit; but our aim has been to make it readable and truthful. Errors in date will undoubtedly appear, for they are unavoidable in a work of this kind. It has cost us much labor; but it has been bestowed without hope of praise, or expectation of reward; to us it has been a labor of love. Amid unusual parochial duties, the preparation of this work has proved too much for our strength, and quite incapacitated us for physical or intellectual effort for the last three months; and this must be some apology for some defects that may appear in the work.

The embellishments in our work have been furnished at our earnest solicitations; while some, through modesty, have with great reluctance allowed their portraits to appear; but our aim has been to obtain representatives of the dead and the living for the benefit of the future; the same has been true in regard to views of residences. The expense of embellishments has been borne by those who furnished them.

We cannot forbear to express our gratitude to the highly esteemed gentlemen, concerned in the immediate publication of this work, for their confidence, patience, and cheerful co-operation, especially to Mr. Elbridge Wason, whose hospitable mansion has been opened to us and greatly enjoyed in our invalid state, a portion of the time during which this work was passing through the press.

Often amid bodily anguish have we exclaimed, "Oh, that our words were now written! Oh, that they were printed in a book!" That desire is now gratified. May Almighty God bless the book to the sons and daughters of New Boston; to those that are afar off, and to them that are near.

Our thanks are due to Mr. Harry Bixby, who, having just returned from Europe, kindly proffered his aid at a time when we could do but little, and had reluctantly come to the conclusion that our work, though passing through the press, must be suspended until health was recovered. His aid lightened a burden we had not strength to carry, and enhanced our appreciation of him as a gentleman and scholar, whose simplicity of manners and integrity of heart, combined with a scholarship enriched by foreign travel and study, eminently qualify him to be a successful teacher in modern languages, to which he intends to devote himself.

Our thanks are also due to the friends in our beloved congregation, who decreed that we should appear among the "worthies," and generously bore the expense of our lithograph.

E. C. C.

NEW BOSTON, NEW HAMPSHIRE,

July 1, 1861.

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Yours fraternally
E. C. Cogswell.

CENTENNIAL PROCEEDINGS.

As early as the day of the State Fast, in April, 1862, a meeting at the Presbyterian church, at the close of public worship, was held to consider the propriety of taking some notice of the one hundredth anniversary of the incorporation of the town of New Boston. This meeting was attended by persons from all parts of the town, and the sentiment was unanimously expressed that the town ought to celebrate the occasion. Measures were adopted for calling a legal meeting as soon as practicable. Such a meeting was called, and it was voted to celebrate the event, but not to appropriate money to defray the expenses; this last decision was reached through the influence of a few, and it was understood that a vote to appropriate money would be unavailing; therefore, the subject was dropped, and no further action was taken until the early part of the autumn, when the citizens were invited to meet at the Town Hall, to choose an Executive Committee to make all necessary arrangements for the observance of the centennial. Rev. E. C. Cogswell was called to the chair, and Warren R. Cochrane was appointed Secretary; and the following gentlemen were appointed an Executive Committee, viz.: E. C. Cogswell, R. B. Cochrane, N. C. Crombie, S. L. Christy, Daniel Campbell, John Lamson, Solomon Dodge, Luther Colburn, John Dodge, John Atwood, and subsequently David Gregg was added.

This Committee appointed Warren R. Cochrane their Secretary, and resolved to celebrate the one hundredth anniversary of the incorporation of the town of New Boston on the fourth day of July, 1863, with an historical address, and other appropriate services. The Hon. Clark B. Cochrane was unanimously in-

vited to deliver the address, and following is his letter of acceptance : —

ALBANY, October 14, 1862.

MY DEAR SIR : —

Your favor, announcing that the Centennial Executive Committee had "unanimously chosen" me to deliver the historical address usual on such occasion, and had "voted to celebrate July 4, 1863," came to hand in due course of mail. In answer, I hasten to say, I accept the invitation, and will attempt the duty assigned.

Be kind enough to make to the Committee my grateful acknowledgments for this flattering expression of their kind remembrance, and accept for yourself the assurance of my affection and esteem.

CLARK B. COCHRANE.

To W. R. COCHRANE,
Sec. Com.

The following circular was ordered to be printed and sent to absentees : —

DEAR SIR :

New Boston, the place of your nativity, was incorporated about a hundred years ago, and it is thought best to take special notice of its HUNDREDTH ANNIVERSARY. The Old Folks at home, therefore, send greetings to the Young Folks abroad, and desire to meet them in general assembly for high consultation at "the Old Homestead,"

ON THE FOURTH DAY OF JULY, EIGHTEEN HUNDRED AND SIXTY-THREE.

They would thus call home their sons and daughters to revive recollections of the past, and to collect such facts respecting the early inhabitants as will otherwise soon be beyond recovery.

You, therefore, are urgently requested to be present on *that day*, and to bring with you a heart in sympathy with the occasion, when an Historical Address will be delivered by the Hon. Clark B. Cochrane, of New York, and such other services will be had as will become the day.

Yours, respectfully,

E. C. COGSWELL,
R. B. COCHRANE,
N. C. CROMBIE,
S. L. CHRISTY,
DANIEL CAMPBELL,
JOHN LAMSON,

SOLOMON DODGE,
LUTHER COLBURN,
JOHN DODGE,
JOHN ATWOOD,
DAVID GREGG,
Executive Committee.

NEW BOSTON, N. H., October 21, 1862.

The Chairman and the Secretary were authorized to make all necessary arrangements for the intellectual entertainment,

to which duty great labor was devoted; appointments were made and subjects assigned adapted to unfold the history and character of the early settlers of the town, while no pains were spared in searching for materials to assist some of the writers, and to form a complete history. Several meetings of the Committee were held in the spring of 1863, to perfect arrangements, and subdivided itself as follows: E. C. Cogswell, John Atwood, and W. R. Cochrane were to provide for the intellectual exercises, including singing and instrumental music; Luther Colburn, David Gregg, Daniel Campbell, and S. L. Christy, to arrange for dinner; N. C. Crombie, John Lamson, and Solomon Dodge to erect pavilion, tables, and seats; R. B. Cochrane and John Dodge to obtain requisite funds to defray expenses.

The following appeared in the *Farmers' Cabinet* some weeks before the fourth, from the pen of Mrs. Wason, which awakened no little interest: —

INVITATION TO NEW BOSTON
CENTENNIAL CELEBRATION, JULY 4, 1863.

Dear "Cabinet," thy ceaseless rounds
The last half hundred years,
Has told us oft our Saviour's love,
And oft of change and tears;
Dear, old, tried friend, a mission new
New Boston's sons would give to you.

They'd bid you seek the Prairie Homes
Far towards the setting sun,
And rouse the wanderers dwelling there,
And call them, every one,
To our Centennial, that's to be
July the fourth, in sixty-three.

They'd bid you go with lightning speed
To California's strand,
That's lured the stray ones from our hills
To wash her golden sand,
And tell them treasures lost and found
At our Centennial will abound.

Go o'er Virginia's battle-fields
With slow and solemn tread,
And see the rank grass springing there

Above her sleeping dead ;
 And tell, oh, tell our loyal sons
 We'll greet them when their mission's done.

Go with soft and gentle whisper,
 To Louisiana's shore,
 And tell the loved ones gathered there
 We miss them more and more ;
 There'll be a sadness in our joys,
 Because of absent soldier boys.

Go to every nook, and corner,
 Throughout our wide-spread land,
 And tell our sons, and daughters too,
 We'd take them by the hand,
 And have a day of jubilee
 For old Scotch-Irish ancestry.

During the night preceding the fourth, a delightful rain refreshed the thirsty earth, and cooled the heated atmosphere. The fourth was ushered in with the roar of cannon and ringing of bells, and proved to be just such a day as was desired. A beautiful banner, with no star lost, nor stripe erased, received the preceding day, the gift of General W. S. Cochran, of Rockland, Me., was unfurled to the breeze, and at nine o'clock, agreeably to previous arrangements, a procession was formed at the Town Hall, under the direction of Chief Marshal George A. Wason, and his Aids Thomas R. Cochran, Samuel M. Christy, Ira A. Gage, Alfred M. Campbell, James B. Whipple, Butler T. Hills, and Charles F. Dodge ; and, preceded by the New Boston Cornet Band, marched to the Presbyterian meeting-house. Here a platform had been erected front of the church, and seats on the beautiful green ; but, as great reluctance to speaking in the open air was expressed, it was resolved to enter the church, and that large edifice was filled to its utmost capacity, while hundreds lingered at the doors and windows, and other hundreds, unable to hear, went away. When the crowd was composed the Marshal announced the presiding officers to be, Rev. E. C. Cogswell, President ; Waterman Burr, Esq., Dea. Samuel Dane, Rev. John Atwood, Hon. R. B. Cochran, and John Dodge, Vice-Presidents ; and the following original hymn, by Mrs. Wason, was sung by a large choir, in

which were several aged people, (Mrs. Hannah Farley being seventy-eight years old), under the direction of Mr. Jesse Beard, a veteran school-teacher and singing-master, now seventy-four years old, assisted by Mr. A. P. Brigham : —

CENTENNIAL.

Our fathers' God, to Thee,
Enthroned in majesty,
We humbly bow,
To thank Thee that this day
Recalls our childhood's way,
Brings loved ones, far away,
To meet us now.

We'll lay aside our creeds,
And will our fathers' deeds
Commemorate ;
With marshaled hosts' array,
And music's grand display,
Our anniversary day
We'll celebrate.

'Twas our departed sires,
Who kindled here the fires
Of peaceful homes ;
Circle of noble men,
Let each, with tongue and pen,
Proclaim their praise again,
Where'er he roams.

Virtues like theirs, appear
More bright, as year by year
We glide along ;
Such be *our* earthly shore —
Then on the " shining shore "
We'll join them gone before,
In endless song.

The 107th Psalm was read, from a Bible brought with him from the old World more than a hundred years ago by Wm. Kelso, and prayer offered by Rev. Edward Buxton, of Webster, followed with music by the band. The President then welcomed those who had returned, in the following brief address :

SONS AND DAUGHTERS OF NEW BOSTON:—

In behalf of the Committee of Arrangements for celebrating this, the one hundredth anniversary of the incorporation of this town, I extend to you a cordial welcome. Many of you have been long absent from the firesides of your childhood, and have found homes elsewhere. As we have watched your paths, and seen you transfer from the old homestead the love you once cherished, to the new homes you have chosen, we have rejoiced to know that you have carried with you a fond remembrance of your birthplace, and have not allowed the burning patriotism of your fathers to be less ardent in your own bosoms, nor their all-controlling religious sentiments to be less influential over your lives. We have seen, with great satisfaction, that other communities have welcomed you to their inheritances, and have had no occasion to regret the confidence they have reposed in you. Justly proud of our sons and daughters whom we have sent forth, we have called you back to your ancestral homes, that we may pronounce God's blessings upon you, and incite you to endeavors to show that whatever community receives a son or daughter of New Boston, receives a blessing from the Lord.

With this day in view, we have been led to contemplate the men that cleared these hills and reared these dwellings. Heroic men, and not less heroic women, the grandparents of your parents, rise up before us to say that theirs was a rough inheritance which they received to impart to their children. The Smiths, the Blairs, the Fersons, the Cochranes, the McAllisters, the Clarks, the Crombies, the Campbells, the Warrens, the McNeils, were men that walked before God with great uprightness, and the pathway of those men shines brighter and brighter. The virtues of *such* men this day will unfold and serve to perpetuate the remembrance of them. In the joy we have felt at the unfoldings of noble elements of character in generations gone before, we have invited you to participate. And you have done well in heeding our summons. And we bid you welcome to the scenes of this day; we welcome you to the green hills your childhood roamed; we bid you welcome to hearths on which the fire goes not out, and to our social enjoyments; we bid you welcome to the graves of your sires, where the cold slab records the names of those who, though dead, yet live; and may God Almighty bless you and us, and by the discipline of time prepare us for the richer inheritance above.

In the accomplishment of the object sought by this occasion, we have called to our aid not a few of those qualified in head and heart for the pleasant service. Upon one we have imposed the task of rescuing from the gulf of oblivion the facts and incidents of the early history of this town. To this labor he has brought the energies of a vigorous intellect, and the ardor of an affectionate heart, who, we are happy to believe, will convince you that the race of New Boston has deteriorated neither in stature of body nor breadth and vigor of intellect. Therefore, with great pleasure, I introduce to you the HON. CLARK B. COCHRANE.

Mr. Cochrane was listened to for the space of nearly two

hours, with intense satisfaction, and the following hymn, by Mrs. Wason, was sung by the choir : —

OUR CENTURY PLANT.

Our century plant is in blossom to-day ;
 Its thousand leaves fragrant with scenes passed away ;
 'Twas a slip from the hardy old storm-beaten tree
 That grew in the Highlands, 'way over the sea.

'Tis a bonnie Scotch native, Americanized,
 Retaining some traits the Scotch covenanters prized ;
 It grows rank in the soil where the red man roamed,
 O'er the graves of their hunters 'tis watching alone.

Its ancestral arms were emblazoned on high,
 When the fires of Smithfield glared red on the sky,
 When Claverhouse's bloodhounds dragged out from each den
 Of Scotia's bleak mountains, her Protestant men.

A root was transplanted from Argyleshire's dale,
 To blossom but once in old Erin's green vale ;
 Transplanted again to America's shore,
 'Twill blossom and flourish till time is no more.

And where are the fathers who planted our flower,
 And watched o'er its growth in its infancy's hour ?
 They 're sleeping in quiet beneath our blue sky ;
 Their names are immortal, they never may die.

After music by the band, Rev. Thomas Savage, pastor of the Presbyterian church in Bedford for thirty-seven years, whose face it was pleasant for many to see, and voice to hear, as the friend and associate of Rev. Mr. Bradford, made a brief and pertinent address, by request of the President : after which a recess was taken for dinner. About five hundred being seated at the tables, the divine blessing was invoked by the Rev. Isaac Willey, for the last twenty-five years of Goffstown, and an associate of Bradford. Before leaving the tables, the following song was sung : —

SONG.

AIR, "*Auld Lang Syne*."

We come from northern snow-draped homes,
 From western forest shade,
 From mast and mead, and sea-girt shore,
 And sunny everglade.

For Auld Lang Syne, dear friends,
 For Auld Lang Syne;
 Up to the old ancestral hills,
 For Auld Lang Syne.

New Boston! now to celebrate
 Thy birthday we are come,
 Nor need we here to ask "what cheer,"
 The shout is, "welcome home!"
 For Auld Lang Syne, dear friends,
 For Auld Lang Syne;
 Glad greetings we exchange this day,
 For Auld Lang Syne.

We've been where flows life's busy tide,
 With beauty, wit, and grace,
 Yet e'er our throbbing hearts have yearned
 For thee, far dearer place.
 For Auld Lang Syne, dear friends,
 For Auld Lang Syne;
 The very music of our lives
 Is Auld Lang Syne.

We thank thee, Father, for the love
 And care which thou hast given;
 For friends who meet as *here at home*,
 And those who wait in heaven.
 For Auld Lang Syne, dear friends,
 For Auld Lang Syne;
 Our hearts with *one affection* beat,
 For Auld Lang Syne.

For all, accept our humble praise,
 Still bless us with thy love,
 That we may all united be
 Within *thy home* above.
 For Auld Lang Syne, dear friends,
 For Auld Lang Syne;
 We'll keep this union in our hearts,
 For Auld Lang Syne.

After brief addresses from several gentlemen, the following was sung, and the guests retired from the tables : —

WELCOME OF THE FATHERS.

Hear ye not the soft, low whispers,
Breathing upward from the ground ?
'Tis the voices of the fathers,
Wafting their sweet welcome round.

Welcome to these tents so goodly,
Planted by our toilsome care ;
Welcome to this breath of heaven,
Soul-refreshing, native air.

At *our* coming none said welcome ;
All was lonely, drear, and wild ;
In the midst we built our altar,
Soon an Eden round us smiled.

Homes we sowed along the valley ;
Learning's dew we bade distil ;
And the church, with wing o'ershadowing,
Hovered on the highest hill.

Slowly up the pathway climbing,
Heaven grew nearer, and more sweet,
And a glory filled the temple,
Opening to receive our feet.

Inward peace and outward trials, —
We accepted both with praise :
With our blessings take our counsel ;
Children, keep the good old ways.

Having reassembled in the church, the choir sang the following, by Mrs. Wason : —

OUR EARLY FRIENDS.

Our childhood's friends have met once more
This side the shadowy land ;
With cordial, earnest, youthful love,
We'll grasp each proffered hand.

Each dear remembered face we see,
Wakes memory's slumbering chain ;

Bids us tread back the lapse of years,
And we are young again.

'Tis here our homes of long ago
Yet lift each humble head ;
The brown moss creeps o'er ancient walls
That echo strangers' tread.

The gray-haired sire is laid aside,
And she who loved us best ;
Naught but the archangel's trump shall break
Their peaceful, quiet rest.

Here Moor and Bradford fed their flocks,
With earnest, Christian trust ;
Breathed out their lives among our hills,
And mingle now with dust.

Our hearts grow tender yet at sound
Of Bradford's cherished name,
Whose noble form sleeps now with those
Whose souls to bless he came.

And she who walked beside his path,
With patient, gentle love,
Is waiting yet the summons, " Take
Thy starry crown above."

The everlasting hills remain
Unchanged by time's decay ;
Their towering cliffs point heavenward,
As in our childhood's day.

Warren R. Cochrane pronounced a spirited poem, and was followed, in response to various sentiments, by exceedingly interesting addresses from Josiah W. Fairfield, Esq., Perley Dodge, Esq., Dr. James H. Crombie, William Colburn, A. B., and Dr. Thomas H. Cochran, all of which, together with others for which there was not time, will appear in the following pages. After music by the band, and the singing by the choir of the following hymn by Mrs. Wason, the exercises of the day were closed amid the rejoicings of a nation over the victory at Gettysburg, and the fall of Vicksburg : —

OUR FATHERS.

Our fathers' God, who dwell'st on high,
 Beyond the star-gem'd, azure sky,
 Behold what wondrous change appears, —
 The harvest of a hundred years.

A hardy band of pioneers
 Hewed down the mighty forests here,
 And reared their church amid the wilds
 Where now the ripening harvest smiles.

Along these hills and valleys green
 Their schools of learning soon were seen,
 Whose worth will gild our country's page
 With living light in every age.

Those noble-hearted sires are gone,
 Their memories sweet will yet flow on,
 Their stern, deep-toned religious faith
 Outlives the mighty conqueror, Death.

Our fathers' God, oh! grant that we,
 Scions of noble ancestry,
 May imitate their virtues rare,
 And write *our* names in lines as fair.

The Fourth of July occurred on Saturday, and, as those who had come to the old homestead would naturally desire to remain over the Sabbath, appropriate arrangements had been made for continuing the services through the fifth; and, though the rain fell abundantly, a good congregation convened in the morning. The services began with invocation and reading the 78th Psalm, by Rev. Mr. Russell, of the Baptist church, and the singing a part of the 148th Psalm, P. M., by the choir; after which prayer was offered by Rev. William Clark, of Amherst, and the 78th Psalm, C. M., first part, was sung, and Hon. Gerry Whiting Cochrane, of Boston, member of Governor Andrew's council, made an exceedingly impressive address on the religious character of the early settlers, followed by delightful reminiscences of Rev. Mr. Bradford, by Rev. Mr. Buxton. After singing the Doxology, the morning services closed with the benediction by Rev. Mr. Buxton.

It had been arranged that the Sabbath Schools should be addressed in the afternoon, and the services were appropriate to that object. Accordingly, though the storm continued, the house was well filled, and after singing by the schools, and prayer by Rev. Royal Parkinson, of Vermont, Rev. J. A. Goodhue made an interesting address on the advantages of rural homes to the young, and was followed by pertinent addresses from Rev. Messrs. Clark and Buxton; and after them J. W. Fairfield, Esq., spoke of *contentment with our lot as being a great source of happiness*. The substance of his remarks we here give:—

There were some things with which we ought not to be content, but should try to rid ourselves of them. Every new generation ought to strive to surpass the preceding in intelligence, enterprise, and thrift; in deeds of benevolence, and excellence of moral character. With imperfections and evils which can be remedied we are never to be content; *but, we are often discontented with what is for our highest interest to retain*. I have been a superintendent of a Sabbath school thirty years, and have been brought much into contact with children, and have observed that they are apt to become dissatisfied with the Sabbath school, and leave; but the result is always painful. They forsake the sanctuary, and trample upon the law of the Sabbath. Then they yield to temptations to dissipation, become assimilated to vicious companions, and soon are utterly ruined. Sometimes children become dissatisfied with the restraints of home, and break loose from them, and the same painful results are reached.

Grown-up people become dissatisfied with their homes and neighbors, sell out, and seek new ones, but are seldom at rest afterwards, for the reason that they carry themselves—the real cause of their discontent—with them. If they could leave themselves behind, there might be some chance of improvement; but, taking with them their moral characters, modes of thought, habits, and tastes, they only change the place, while they keep the pain. To improve their happiness, they must rectify themselves; and then discontent will cease. So men become dissatisfied with the gospel. Dr. Lord said, some years since, that the gospel had proved a failure. But it is not so; there never was a time when the gospel was a greater power for good than now; nor when its advocates wielded it with greater success. Some people become dissatisfied with it when it insists upon a holy life; when it demands justice and benevolence; and at first refuse to pay anything for it, then to hear it at all,—not because the gospel has changed, but because its demands exceed what they are willing to yield; because it condemns their principles and conduct, and exposes the turpitude of their hearts, and the wrongness of their lives. They charge the blame of all this to the change in the gospel, or its wrong interpretation, when the fault lies within themselves.

They allowed the fire that ought always to burn on the altar of the heart, to become extinguished, and the light that was once in them to become darkness ; and how great that darkness is, may be seen by the fact that they neglect the gospel with its ordinances, and refuse to aid in sustaining the worship of the sanctuary ; and thus, in respect to them, the gospel does prove a failure ; it fails to make them just, benevolent, and useful to others, and lovely in the sight of God. If there ever comes upon New England a fearful night of moral darkness and woe, it will be when the people are unwilling to have the practical doctrines of godliness pressed home upon their conscience, and refuse to put their hands deep into their pockets for the support of the institutions of religion. The greatest calamity that ever befell any community was the conviction that the gospel was worth nothing, and the corresponding neglect of it. Woe to my native town when she comes lightly to esteem the Sabbath and the sanctuary, and to look upon the minister of the gospel with suspicion, and his messages as of no weighty importance. Then, the glory of the town that boasts of an ancestry distinguished for their appreciation of the institutions of religion, will have departed, and the names of godly men and women will be disgraced by children and grandchildren who hallow not the Sabbath nor enter the sanctuary ; but who bear about with them the evidences of self-ruin. Here, now, and probably for the last time, and just upon the close of this great feast and commingling of hearts, with the teachings of the past and spirits of the venerated fathers around us, we, who have returned to enjoy this blessed pentecost, lift up our voices, and bear our testimony to the value of the gospel, and warn you who remain of the danger and fearful calamity which will inevitably come upon you if you prize not the institutions of religion. If you neglect them, you neglect your own souls ; if you reject the teachings of the gospel, you do your own souls a fearful injury, and entail upon other generations inconceivable misery.

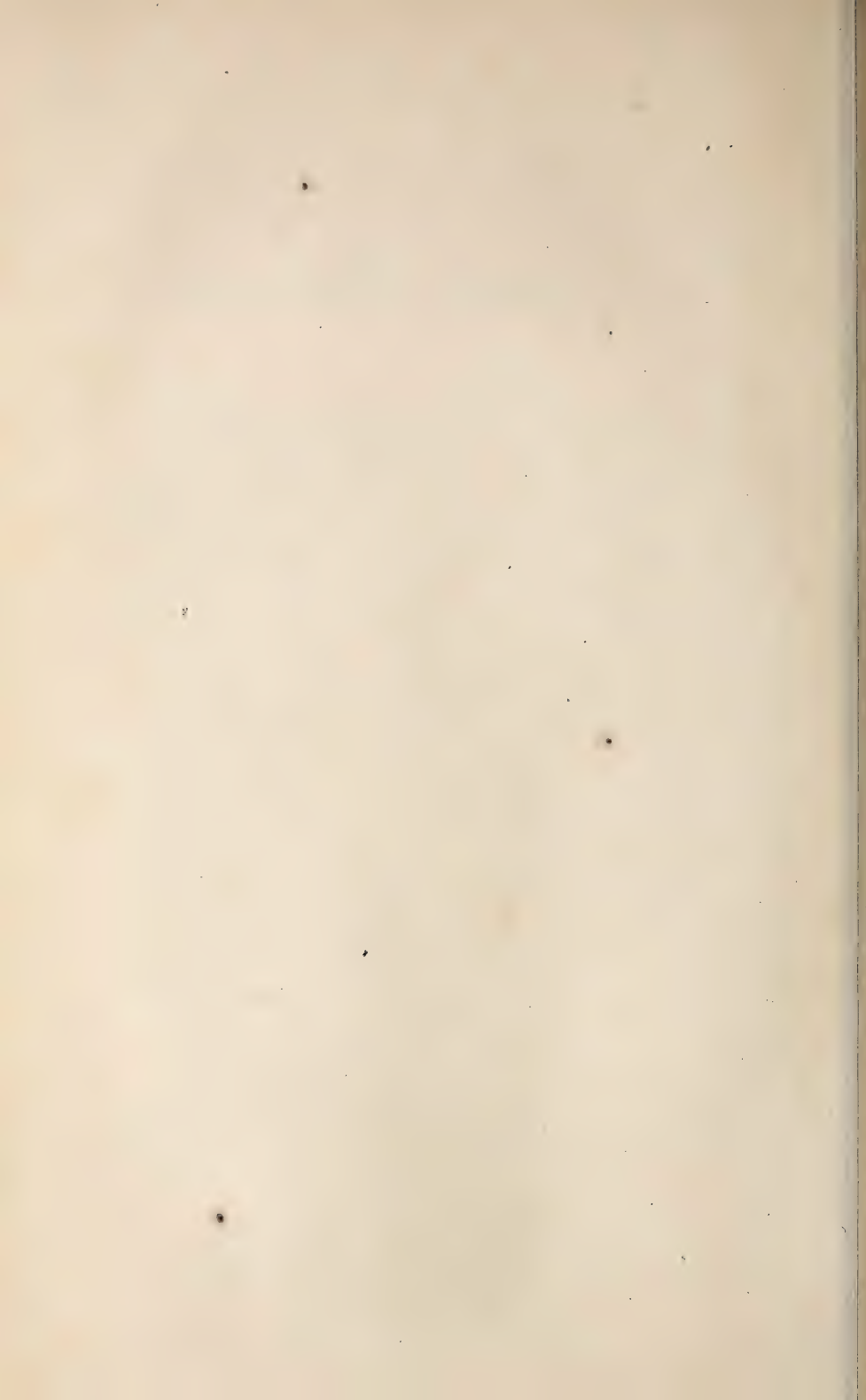
Rev. Mr. Goodhue made remarks suggested by the inquiry, Where will be our home a hundred years hence ? The children then sung "A Hundred Years to Come," and the services were closed with prayer and benediction by Rev. Mr. Goodhue, after a few farewell words from the President to the great numbers who had so cheerfully responded to the invitation to visit the homes of their earlier days.

All the exercises of the Sabbath were highly appropriate, and all the utterances of the day were words fitly spoken ; were "apples of gold in pictures of silver." Several of the addresses will appear in the ensuing pages, and will serve to keep alive the remembrance of the day. When the services were ended, all lingered long, as unwilling to leave a scene so fraught with interest. Many kind wishes were expressed, and tender adieus

uttered, all saying, "It has been good to be here." During the two days, great quiet and the utmost order prevailed, and nothing occurred to detract from the enjoyment of the occasion; but it will be remembered ever as the richest feast of reason and flow of soul which a lifetime is permitted to enjoy.

HON. CLARK B. COCHRANE.

MR. COCHRANE was born in 1813, the son of Mr. John Cochrane, who resided on the north declivity of Joe English, where his youth was spent in labor upon the farm, and attendance at the district school. He commenced fitting for college in 1832, at Atkinson Academy, under John Kelly, Esq., and completed his preparation at Francestown Academy, under Mr. B. F. Wallace, and at Nashua, under Mr. Crosby, having read Latin one or two terms with Mr. Edward Buxton. He entered Union College in 1835, and graduated in 1839. He was admitted to the bar in 1841, and commenced the practice of law at Amsterdam, N. Y., removing in 1851 to Schenectady, and thence in 1855 to Albany, where he now resides. In 1844, he represented in the State Legislature, Montgomery County, and in 1856 was elected to represent in the United States Congress, the counties of Schenectady, Schoharie, Montgomery, and Fulton, and was reelected in 1858. Mr. Cochrane was married in 1839 to Miss Rebecca Wheeler, of New York, and has one daughter, Mary Frances. By his legal skill, Mr. Cochrane has gained an enviable position among honorable competitors, and is widely known as a Christian gentleman, with a heart and hand for every good object. In politics he is a Republican, embracing the cause of the Union with an undivided heart. In selecting one to prepare and deliver the historical address on the Centennial occasion, Mr. Cochrane seemed in all respects fitted for the duty, and the rich feast which he prepared for that day is now spread for the reader.





J.H. Bufford's Lith.

Charles W. Blochman

A D D R E S S .

THERE is a sentiment in the human heart answering to the summons which brings us to this feast of memory. We gather at this centre of interest and friendship, from distant homes and varied lines of life, in obedience to a common instinct of our nature. Attachment to the place of birth, the scenes of childhood, the home of kindred, and the burial-grounds of our fathers, springs from an affection inherent in our humanity. As the exhausted tides, by an irresistible law of nature, roll back to their ocean home, so through their deepest channels the warm and wearied currents of the soul return to the associations, the play-grounds, the companions, of early years. When the patriarch Joseph, looking to the promised exodus, though wearing the second honors of Egypt, gave his brethren "commandment concerning his bones," he did but express a desire instinctive and common to mankind under all conditions and in every age.

"Breathes there the man with soul so dead,
Who never to himself has said,
This is my own, my native land!
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned,
From wandering on a foreign strand!"

You, who have continued to occupy the old domain, and inherit the paternal soil, have never felt, and therefore cannot appreciate, the power of those ties which link the heart of the emigrant to the home of his youth. It is recorded of Abraham, as a test of eminent faith, that when the command came, "Get thee out of thy country, and from thy kindred, and from thy father's house," he "departed, as the Lord had spoken." It is the wanderer whose dreams are of the "fireside afar." 'Tis

in the land of strangers, remote from former friends, away from all that had been loved and left behind, in the distant pursuits of fortune or fame, and amid the perplexities of trade, the exhaustion of mind, the disappointments, toils, and tumults of hurried life, that our thoughts dwell in the past and our weary spirits pant for the green fields of youth and the spring-time of life.

With us, from whom the bloom and blessings of young existence have long since departed, the memory of its scenes, the attachments it formed, the places it loved, and the objects it cherished, retain a freshness and power which years and absence serve only to increase.

“ Time but the impression deeper makes,
As streams their channels deeper wear.”

As the dreary winds and falling leaves of autumn force a sigh for the balmy air and vernal glories of the opening year, so the weariness and burdens of ripening age drive our thoughts back to the sunny season of youth and hope, when, exempt from cares and sheltered by a mother's love, the present had no sorrows, and, to the eye of young ambition, the future no clouds.

“ Who has not felt how growing use endears
The fond remembrance of our former years ;
Who has not sighed, when doomed to leave at last
The hopes of youth, the habits of the past,
The thousand ties and interests that impart
A second nature to the human heart,
And wreathing round it close, like tendrils climb,
Blooming with age and sanctified by time.”

The present is an opportunity long wished for,—at length enjoyed. We are here for no purpose of gain or ambition, to inaugurate no enterprise which might hold out to the greedy eye of capital promised returns of wealth and power ; we come to contend for none of those glittering but delusive prizes which tempt the feet of this world's votaries to the arena of discord and strife. Far different is our mission. Ours is a pilgrimage of the heart, an errand of friendship, the presentation of a united social offering to the homes and the days of “ lang syne.” The selfish passions of the soul are left behind,

and all its nobler impulses, all its kindlier sensibilities, are called into highest activity.

It would be difficult to imagine an occasion which, for us, could possess greater interest.

New Boston, our native town, the home we loved and left, has made a banquet for her absent children, and we are here. Driving along the distant avenues and dusty ways of life, we heard the mother's call, and we have hurried home to partake of her hospitality, and receive her grateful welcome.

Fellow-townsmen, neighbors, kinsmen, friends, we thank you for this public expression of your kind remembrance,—for this most generous greeting, this grand and affectionate reception,—for this “feast of reason and flow of soul.” The table which you have with so much liberality spread before us is wanting in no luxury which may tempt the social appetite. Decked and perfumed with the choicest flowers of memory, sparkling with nectar which the gods yield only to the lips of earliest and truest friendships, and twined with evergreens connecting the present with a cherished past, we approach it as the one entertainment, the crowning festival of our lives.

After long years of separation and varied vicissitudes, we meet again at the place from whence we went out. We parted as friends, as friends we meet; we left in the bloom of life and hope, we return faded by time and worn by cares. Our several ways have led us in widely divergent lines. Our lots have been cast in places remote from you and from each other. But neither absence nor distance, prosperity nor adversity, successes nor disappointments, have served to wean our hearts from the friends and firesides we left behind, nor make us forget the woods and the streams, the hills and the valleys, the rocks and the glens, with which we communed when life was new. From the western prairies, from the shores of the great lakes, from the valley of the Hudson, from the commercial metropolis of the continent, from the cities and villages of the Atlantic seaboard, from the manufacturing towns and along the rivers and among the mountains of our own New England, animated with one spirit and impelled by a single impulse, we have hastened to join this reunion of kindred hearts, and here, at the common source of our several life-streams, once

more drink together at the pure fountains of childhood, and renew our strength for what remains of life's battle amid the bracing air and among the bracing friends of our rocky home.

The circumstances under which we are reassembled are peculiarly happy in their combination, and are such as can rarely occur in the history of any local community. The day, the year, the preparation, the gathering, the scene, all unite in crowding within the limits of a few passing hours the highest social pleasures, the most hallowed recollections of a lifetime.

It is, indeed, a genial and joyous occasion ; a grateful halting-place by the wayside of life ; a green spot, to which we gladly turn aside from the heated and bustling ways over which we are driven along, to pass a brief season in fraternal salutations, in happy greetings, in pleasant and cheerful intercourse ; to meet old friends, and revive former friendships ; to recall the innocent sports, the delightful scenes, the genial memories of early years ; to inquire of you and each other how it has fared with us during these many years of separation ; what joys, what sorrows, what successes, what reverses, what lights, and what shadows have checkered life.

As the present is a time for gladness, so also it is a time for retrospect and gratitude, as well. We rejoice at the multiplied evidences of your prosperity ; that the ancient character of the old town for industry, enterprise, hospitality, and intelligence has sustained no detriment at your hands. If you have received from us a less revenue of honor and credit than you had reason to expect, you cannot justly reproach us with having brought upon the names we bear, or the lineage we claim, the taint of disgrace or dishonor. Between you who have remained and us who have returned let there be the full flow of fraternal fellowship and generous gratulations, chastened by a grateful sense that whatever of good fortune has attended either, is due to that benignant Being, who " tempers the winds to the shorn lamb," and who, of all true, good, and right living, is at once " the friend, inspirer, guardian, and reward."

Since coming among you, we have not failed to make the most of time and opportunity ; we have lived youth over again. Leaving age and cares, we have gone back into the past. We

have revelled in a full harvest of familiar scenes and animating recollections.

The earth and air are fragrant with childhood memories. The noise of rural industry, the lowing of herds, the murmur of streams, the hum of bees, the varied song of birds, the drum of the partridge, and the voice of the whippoorwill, sounds, which, mingled with life's earliest dreams, have been again heard among our native hills. We have stood and gazed upward, once more, full in the face of old Joe English, whose stately form and solemn features impressed our infant thoughts, and whose rugged ascent and airy summit first tempted the ambitious adventures of our boyhood. We have again followed the famous Piscataquog, still winding its resolute way through the heart of the old township, reminding us, at every turn, of "home and friends and that sweet time" when, boys together, we listened to its music, bathed in its waters, and played along its banks. Nor have we forgotten the Meeting House Common or the sandy slope in front of the Hall, where, on training days, the New Boston Artillery, now an institution of the past, with measured tread, martial airs, and nodding plumes, was accustomed to parade, taking captive our eager hearts and stirring our young spirits to envy and admiration. We have again labored up the sides of the old "hill pastures," on every square rod of which, when boys at home, we had brushed the dew with our bare and battered feet, and amid whose endless perplexities of heap and hollow, rock, stub, thistle, bush, brake, and fern, in hunting the cattle, or attempting to head off some antic horse or provoking steer, our young tempers had been subjected to sorest trial. We have been to the school-house to see once more the oft-remembered grounds, where, with merry voices, we had so often gamed and frolicked, when "playful children just let loose from school;" — to the gray church-yard, through whose solemn gateway, during these long years of absence, have been borne, one after another, the remains of those whom, in life, we had known and loved, to mingle with the kindred dust of three generations of our forefathers; — have gazed upon the same sky which bent over us in infancy, still floating the summer clouds, in whose fleeting shadows, emblems of human life and glory, we accept in age

the lessons rejected in youth. Have mused where once we played, light of heart, beside the "story-telling glens and founts and brooks." Have looked out upon the same grand old woods ;— upon the fields smiling in the same variegated garniture ;— upon

"The orchard, the meadow, the deep-tangled wild wood,
And every loved spot that our infancy knew."

"The wide-spreading pond and the mill that stood by it,
The bridge and the rock where the cataract fell,
The cot of our father, the dairy-house nigh it,
And e'en the rude bucket that hung in the well."

Turning from "all the landscape smiling near," familiar objects still remain, to which distance lends enchantment.

Within the ample circle marked by the horizon — the grand and diversified panorama, the first upon which we lifted our eyes — there's no feature we do not recognize ; not a picture, not a group we do not recall ; familiar friends, old acquaintances all. Yonder, unchanged by time, the Uncannoonucs, sisters of one birth, still lifting their graceful forms to the clouds, stand as when we first beheld them, the same faithful sentinels at the gates of the morning. From the stormy north old Kearsarge, guarding the approaches to the enchanted regions of the White Hills, heaves as of old his huge and granite shoulders high in air. Towards the quarter whence cometh the summer shower, the same lofty pile still arrests the eye, as when, driving our father's team afield, we saw the thunder-cloud break and recoil from the assault upon his forked summit. Standing out against the evening sky is seen the same mellow outline of hills behind which, when we were young, the sun, as now, went down to rest, drawing after him the same unfading curtains of purple and gold ; while away in the hazy distance beyond grand Monadnock towering upward in silent and solitary grandeur, bares, as of yore, his undaunted and imperial head to the bolting artillery of the skies. To the south, the green slopes and wooded ridges of Mount Vernon, the plains of Amherst, the pine forests of Merrimack, now as formerly, sleep in peaceful repose, and, blending with the less distinct landscape beyond, form a picture of rare and

quiet beauty as it stretches outward and onward towards the sea.

“ Oh, nature, how in every charm supreme,
Whose votaries feast on raptures ever new,
Oh, for the voice and fire of Seraphim,
To sing thy glories with devotion due.”

Such are the external scenes and surroundings from which the sons and daughters of New Boston drew their early inspiration, and under the influences of which were shaped and tempered the elements of their growth and character. Nature rarely fails to impress something of her own features upon the children whom she nourishes upon her bosom.

Where the earth rises to meet the heavens ; where cataracts foam and the waters leap ; where, above the herds that graze and the fields that bloom in the valleys below, the eagle wheels to his home in the cliffs, 'tis there, other conditions being equal, that the soul most surely “ looks up through nature to nature's God ; ” — that the seeds of liberty and virtue take readiest and firmest root, and the abodes of men are safest from violence and plunder.

“ Nature, we owe thee much if we have felt
Aught of the firm resolve or wish sublime,
'Tis that we drank from thee the heavenly draught,
And gave thy moral image to the world.”

Peculiarly gratifying as are the circumstances under which we meet ; though fraught with so much of traditional interest and social inspiration, the occasion is not free from suggestions of sadness. Of those, who have gone out from among you within the memory of the present generation, a part only have returned. Some who had hoped to mingle in our festivities have been providentially prevented. Others, whose address was unknown or uncertain, have failed of notice. Many, very many, have passed beyond the call of earthly friendships. As well among us who left as you who remained, death has done its inevitable work. Since last we met, who of us all has not lost a friend ? Of all the family circles to which we claim kindred, what one has remained unbroken ? Some have passed away in the bright morning of hope and promise ; others have

fallen in the strength and noon of life and labor. In the case of a few, the silver cord has remained unloosed until the eye became dim and the grasshopper a burden.

How few of the fathers and mothers who bowed at these altars, and worshiped in this mountain, when we were young, are here to greet us to-day !

It is not our purpose to obtrude upon the pleasures of this festive season, the memory of private griefs or individual sorrow, of which we have all had our allotted share, or say aught that might open those heart-wounds over which time has passed his kind and healing hand. But there is one bereavement in which we all equally share, all sorrowing for the loss of one in whom, while living, we found a common friend and father, which forces itself upon our attention, and claims from the passing hour a tribute of filial recognition. To this our social jubilee the charm of his presence is wanting. We miss his genial smile, the cordial grasp of his hand, his words of affectionate welcome, his parental benediction. Assembled to mark an era and commemorate so much that is local and interesting in our history as a community, it is impossible not to recur to the name of one whose memory, fragrant with a thousand grateful recollections, looks out upon us from every whispering tree and ancient pathway like a living presence, reminding us of the plastic and moulding genius, that seized upon the elements of youthful character and gave them the touch and tone of virtuous manhood and womanly grace, evolving fresh vigor as the years have waned. For a period of forty years, embracing two-fifths of the century now closing, he moved among his people, their acknowledged head, teacher, and guide ; a living exemplar of whatever is pure and excellent in moral and Christian living. To advance your social prosperity, your educational interests, and secure the present and eternal well-being of yourselves and your children, was the unselfish burden of his heart, the labor of his life. Faithful to every duty, public and private, failing in attention to no class or condition, with a wise reference to the great truth in the economy of growth, that upon the seed-time depends the future harvest, he took especial interest in the training and education of the young. How vividly do we recall his periodical visitations to

the district schools, regularly occurring at the beginning and again at the close of each term! They were the events of our school-day years. With what anxious carefulness of preparation, with what lively emotions of anticipated pleasure, we awaited his coming. The young eyes turning, in spite of rules, a sly glance through the window, lighted up with new animation as they saw his approach; expectation stood on tiptoe as the well-known knock was heard at the door, and the whole school rose to welcome, with the affectionate homage of their obeisance, the advent of a recognized benefactor and friend. No merited praise was withheld, and criticism, when required, was administered with wisdom and charity. He brought a kind word for all, — assurance of reward for the diligent, encouragement for the backward, hope for the timid, a sure return of happiness for the good, and to the young aspirings of those of brightest promise, though clad in homeliest garb, were held up the attractive awards of future eminence and success. The performance of his parochial duties was without partiality. In visiting the homes of the more affluent, he passed not by the dwellings of the poor. In both he was equally at home, and equally welcome. His words, always fitly spoken, were as “apples of gold in pictures of silver,” and “as nails fastened by the masters of assemblies.” When the ear heard him, then it blessed him; and when the eye saw him, it gave witness to him.

Unto him men gave ear, and waited and kept silence at his counsel. They waited for him as for the rain, and they opened their mouth wide as for the latter rain.

In the house of gladness his presence and chastened vivacity served but to heighten every innocent pleasure, and to the house of sickness and mourning he hastened to bear, from his Master, precious words of mercy and consolation, — words which few knew so well how to administer.

“At church, with meek and unaffected grace,
His looks adorned the venerable place;
Truth from his lips prevailed with double sway,
And fools who came to scoff, remained to pray.”

Possessed of a mind richly endowed by nature and cultivation, of conversational powers of rarest fascination, added to a pres-

ence, at once agreeable and commanding, he took rank from the first among the most gifted and intellectual of his contemporaries. Though eminently qualified for success in situations affording broader range for intellectual activity and display, he was content to complete the measure of his life and ministry in the less ambitious field to which he was first called, and, at last, he laid to rest among the people to whom his youthful strength and his earliest and only vows were given.

Venerable man! "None knew him but to love him, none named him but to praise." And, so long as the Christian faith shall preserve this tabernacle, and here maintain an altar, the name of EPHRAIM PUTNAM BRADFORD shall live in the affectionate memory of men.

We have met, fellow-townsmen, for an historic as well as social purpose ; to chronicle events while we glean in the field of recollection ; to pause in the rapid round of years, review the past, and make a record ; to witness the closing scenes of a dying century, and raise a monument, and trace upon it a brief inscription to its memory. Though the range of immediate inquiry is narrow and special, the task of its examination which we propose to ourselves on this occasion, is not devoid of general interest. The records of states and nations are made up from local and partial annals. From out just such materials as the threads and fragments, which the people of New Boston this day "rescue from the common decay," the historic muse weaves with cunning hand the variegated web of the ages.

The events connected with the first settlement of New Boston, about the year 1733, and its incorporation thirty years later by the provincial government of New Hampshire, carry us back to an age in which the great thought of separate nationality had not been conceived, and far into the colonial period of American history, to a time when our judges sat in the ermine of Westminster Hall, and governors and magistrates ruled by commissions from the crown ; when men were yet strong who had triumphed with Marlborough at Blenheim and Ramillies, and our martial ancestors celebrated in scarlet uniforms the imperishable anniversaries in the calendar of British glory ; to a period before the French empire in America had been dis-

solved in the shock of battle on the plains of Abraham, or the brave Scottish clans who welcomed Charles Edward to the Highlands had seen the last hope of the house of Stewart perish on the field of Culloden. 1355782

Men and generations pass away, but society and the race continue, and the cause of human progress and civilization, events and their logic, march steadily forward. Youth is renewed at the grave of age, and over the ruins of universal death new and better forms of life perpetually spring.

Our origin as a community is involved in no obscurity. It is traceable in plain history, not in uncertain fable. In nationality, it was Scotch; in Christianity, Protestant; in theology, Calvinistic; in sect, Presbyterian. We trace the well-marked line of descent and emigration backward, first to Londonderry, New Hampshire; thence to the counties of Londonderry and Antrim, in the north of Ireland; and from thence to Argyleshire and Ayrshire, its source, in the west of Scotland.

Than ours, few communities can claim a worthier genealogy, or trace a nobler ancestral record. Though compelled to force subsistence from a reluctant soil, though inhabiting a land encircled by wintry seas, piled with mountains, roaring with torrents and wrapt in storms, the Scottish race have achieved results and attained a rank which have challenged the respect and admiration of the world. From external fortune was fashioned the interior character, and both were of iron. Emerging in advance of most of the countries of Europe, from out the barbarism of the middle ages, Scotland has continued for more than seven centuries an historic and civilizing power among the nations of the earth. Like her national "thistle," blooming for her friends and bristling to her enemies, in every period of her history, she has been true to her motto, —

"Nemo me impune lacessit."

As the "ever-green pine" of Clan Alpine, moored in the "rifted rock proof to the tempest shock," she still abides in immortal youth, with eye undimmed and strength unabated, bearing "length of days in her right hand, and in her left hand riches and honor." In literature, science, and philosophy, notwithstanding her comparatively small population, the array of brill-

iant names she has given to the world is excelled by no country, ancient or modern.

From the Tweed to the Orkneys, and from the frith of Tay to Loch Shiel, there is no rood of ground which the pen of her gifted sons has not made classical. The yearly pilgrimages made by poets, scholars, and tourists to the various objects of natural grandeur and beauty with which Scotland abounds, are but the homage which taste and learning annually pay to the genius of Burns, of Scott, of Wilson and of Macaulay, who, in deathless song and matchless prose, have invested the estuaries and lochs, the mountains and glens, the banks and braes, the "heathy moors and winding vales" of our fatherland, with life and enchantment. Katrine and Loch-Lomond, Benvenue and Benan, the "Sweeping Nith" and "Bonny Doon," glowing afar in the attractions of romance, will carry down to remotest time the names which have made them immortal.

The rigors of climate, the severities of labor, the protracted conflicts to which they have been subjected, and through which as well as over which they have triumphed, joined to native force of intellect and a stern Christian faith, have given character to the Scotch, and enabled them to exhibit, in every condition and under all vicissitudes of fortune, those combined qualities of valor, energy, intelligence, constancy, and self-command which create success and exempt nations and individuals alike from the possibilities of failure. It need, therefore, excite no surprise that the inhospitable shores, the bleak mountains, the rocky soil, and the rugged primeval forests of New England had no terrors for and presented no obstacles to our hardy ancestors. They came to their work of settlement and empire with fearless hearts and resolute hands, trusting alone in the favor of Heaven and their own strong arms for success.

Upon the death of Elizabeth, in 1603, James the First of England and Sixth of Scotland succeeded to the British throne. During the early period of his reign, he directed his attention to the improvement and reformation of Ireland. The cruel and barbarous customs, which had prevailed among the aboriginal inhabitants, were abolished, and the English laws, with courts for their administration, were substituted in their stead. Upon the suppression of a revolt, which had been raised

against his authority, the insurrectionary district, embracing the province of Ulster, by attainder of the rebel chiefs, reverted to the Crown. Liberal grants of the forfeited lands were made to companies formed in London, in aid of the royal scheme of securing the permanent pacification of the insurgent district by the introduction of emigrants from England and Scotland. Under the encouraging auspices of the Crown, the process of colonization went rapidly forward. Industry and the arts went with the colonists. The effect produced by the introduction of the new element among the native material soon vindicated the wisdom of the enterprise. Violence and crime diminished, and the country began at once to assume the appearance of comparative order and civilization. The rebellion had left the ancient city of Derry in ruins. With a view to its reconstruction, the site upon which it had stood, together with six thousand acres of adjacent lands, were granted to the city of London in its corporate capacity, whence the old city and county of Derry received the name of Londonderry. Emigrants from Scotland, companies of whom began to arrive as early as 1612, settled in the counties of Londonderry and Antrim, which thus became for a long and eventful period the home of our ancestors. During the three following reigns, and including the period of the commonwealth, the colonists in Ireland continued to receive, from time to time, large accessions to their numbers from among their kindred and countrymen from England and Scotland. So that, at the commencement of the memorable struggle of 1688, which resulted in the complete dethronement of James the Second, and his final expulsion from the British islands, the Protestants of Ulster had become, not indeed numerically, but by reason of superior energy, skill, and intelligence, the dominant and controlling class in the north of Ireland. Throughout that renowned contest of arms, their zeal, endurance, and intrepidity have never been surpassed. To their long and heroic defence of Londonderry, by which the French and Irish army was for months baffled and delayed, and before which it finally rolled back over the line of its advance, broken and demoralized, the cause of freedom and Christian civilization is in no small degree indebted for the success of that most auspicious and happy of

revolutions which brought William of Orange and Mary to the throne.

Subsequent to this event, and a little less than thirty years thereafter, one hundred and twenty families of Scotch descent, from the counties before mentioned, among whom were many who had witnessed and some who had participated in the memorable siege, prompted chiefly by the hope of securing a larger measure of civil and religious liberty, prepared to bid a final adieu to the old world, and try their fortune in the new.

They left the shores of Ireland in five ships, and arrived at Boston August 4, 1718. Sixteen of these families, having obtained from the authorities of Massachusetts leave to locate upon any of the unappropriated lands under the jurisdiction of that province, a township of twelve miles square, proceeded, during the autumn, to Casco Bay, with the design of settling in the neighborhood of what is now Portland; if, upon view, a satisfactory location should be found. The expedition proved unsuccessful. After passing, in the harbor of Falmouth, a winter of unusual severity, through which they were subjected to extreme suffering, both from cold and hunger, they started upon their return on the first opening of spring, and, coasting westward, entered the mouth of the Merrimack, and ascending it to the head of navigation, landed at Haverhill, then a frontier town, on the second of April, 1719. At this place flattering representations were made to them of a tract of country lying but a few miles northerly, to which, by reason of the abundance and variety of nuts found there, had been given the name of Nutfield. Thither the impatient adventurers, without delay, bent their weary but still resolute steps, and on the eleventh of April rested upon the soil of our then future Londonderry. It was the time of spring. Nature, throughout all her myriad arteries, was throbbing with the tides of returning life. The wild grass was springing in the narrow glades and along the margin of the streams; the forests of sturdy growth, swelling with preparation, were just ready to burst into verdure; and every living thing, that had a voice, joined in a general chorus of welcome to the vernal year. It was the season of hope, and the scene was one of gladness. Here the little company of emigrants, weak in numbers but strong in

spirit, at once determined to locate their grant and build their homes. Committing themselves and their infant enterprise to the keeping of that Being in whom they reverently trusted, they went to the work assigned them with a faith that never faltered, and with hands that never tired.

Had the acquisition of fame been the end at which they aimed, their aspirations must have been fully satisfied could they have seen the distinguished position they were destined to occupy in the domain of history. But such was not the ambition which led them on.

“ Not as the conqueror comes,
 They, the true-hearted, came;
 Not with the roll of the stirring drums
 And the trumpet that sings of fame.

Not as the flying come,
 In silence, and in fear:
 They shook the depths of the forest gloom
 With their hymns of lofty cheer.

What sought they thus afar?
 Bright jewels of the mine?
 The wealth of seas? the spoils of war?
 They sought a faith's pure shrine.

Ay, call it holy ground, —
 The soil where first they trod!
 They have left unstained what there they found, —
 Freedom to worship God.”

Then and there were laid the foundations of a community which was destined to act a most important and distinguished part in the future settlement, growth, and triumphs of New Hampshire. Prosperity attended this colony from the beginning. The tomahawk and torch of the savage, by which so many neighboring settlements had been surprised and desolated, came not near its borders. The pestilence, which had wasted so many colonies, averted its breath from this. For nearly or quite a half century, accessions were almost yearly made to its strength and numbers from the ranks of newly-arrived emigrants of like faith and blood. The history of this community,

from its inception, was one of uninterrupted growth and success. It proved a fountain from which, as well as into which, streams of emigration flowed. It is estimated that there are now living more than twenty-five thousand persons, some of whom are to be found in almost every town of New England, and not a few beyond its borders, who derived their origin from this people. Windham and Londonderry, Vt.; Cherry Valley, N. Y.; Windham, N. H.; Acworth, Chester, Manchester, Bedford, New Boston, Antrim, Peterborough, Francestown, Goffstown, Henniker, and Deering were first settled, all of them largely, and several of them, including New Boston, almost entirely, by emigrants from Londonderry. Of New Boston it may be said, more emphatically than of any other town, she was the child of Londonderry.

Many other settlements received early and important accessions from the same source, and, notwithstanding these heavy drafts upon her population, the mother township numbered within her own borders, in 1775, two thousand five hundred and ninety souls.

Having thus briefly traced the history of the colony by whose sturdy sons and sterling daughters our own town was founded and its character and institutions formed, it only remains to be added, that no community within the limits of New Hampshire has exerted a wider or happier influence in shaping the destinies and advancing the honor of the State, than Londonderry.

Throughout the struggle of the Revolution no town displayed greater unanimity, constancy, and zeal for the patriot cause, or made larger contributions of men and means to secure its success. Thornton, Stark, Reid, Gregg, and McCleary are of the men she gave to the cause and the country, — names which have shed imperishable lustre upon the annals of the States, and abide forever in the gratitude of a free people.

THE GRANT.

New Boston was granted, January 14, 1736, by "the Great and General Court or Assembly, for His Majesty's province of Massachusetts Bay," to John Simpson and fifty-two others, inhabitants of Boston. The name New Boston, which was sug-

gested from the residence of the grantees, was first applied to the township by the proprietors on the 16th of April, 1751, in a call for a meeting, as follows: "The proprietors of a township granted to John Simpson and others, and lying on the branches of Piscataquog river, known by the name of New Boston, are hereby notified," &c.

The proprietors held their first meeting April 21, 1736, "at the house of Luke Vardy," Boston.

In the records of their proceedings from 1736 to 1751, the township is variously designated, sometimes as "the township granted to John Simpson and others;" sometimes as "the township lying on the branches of the Piscataquog river, bounded on two of the Narraganset towns, viz., No. 3 and No. 5" (Amherst and Bedford); and again as "the new township lying on the south and middle branches of the Piscataquog river."

The grant was of "a township in the unappropriated lands of the province, of the contents of six miles square, with one thousand acres added for ponds," and two rods in each hundred "for unevenness of surface and swagg of chain." In pursuance of authority contained in the act, the grant was located in February, 1736 (new style), by a survey made by Jeremiah Cummings, surveyor, and Zacheus Lovewell and James Cummings, chainmen, appointed and sworn for that purpose, and as thus located, the grant was confirmed the 20th of the following March.

For a part of the distance on two sides, the survey bounded the township by Amherst and Bedford, then known as the Narraganset towns, Nos. 3 and 5. The rest of the way the line was run through "province lands" by courses and monuments. The lines then established remain the present boundaries of the town.

In 1745, an event occurred which occasioned no inconsiderable alarm, not only to the proprietors of New Boston, but on the part of land-owners throughout the province as well, who held their grants under the government of Massachusetts. The claim put forth by the Masons to the soil of New Hampshire, and from time to time pressed with great pertinacity and various success, had long been a prolific source of litigation and

embarrassment. Doubts, which had thus been cast upon the tenure by which the lands were held, had necessarily tended to retard the growth and settlement of the towns. In the year last mentioned, John Tufton Mason, the heir of Capt. John Mason, the original grantee of the province, for the consideration of 1,500 pounds, sold and conveyed his title to Mark H. Wentworth, Theodore Atkinson, John Wentworth (son of Benning Wentworth, then governor), and nine others, residents of Portsmouth. These twelve persons were afterward known as the "Masonian proprietors." The high standing of these gentlemen, their intimate relations to the royal government, and the uncertainty which at first prevailed in reference to their purposes, greatly excited and disturbed the public mind. These apprehensions, however, were soon dispelled.

The course taken by the Masonian proprietors allayed all serious disquietude, and was at once liberal and enlightened. They proceeded immediately to release their claims to all towns previously granted by Massachusetts, east of the Merrimack, and a few years later quitclaimed all similar grants west of that river.

The union of New Hampshire with Massachusetts, having been dissolved five years before (1741), their title to the unappropriated lands was acknowledged, and of these lands grants were made upon just and reasonable terms. Thus was rapidly and fortunately settled the long and vexed controversy, and the title of the grantees to their grants, and the settlers to their homes, became finally and satisfactorily quieted.

In May, 1751, the New Boston proprietors appointed a committee, consisting of John Hill, Robert Boyce, and James Halsey, to confer with the Masonian proprietors in reference to their "claims if any they made to the township." In August of the same year, Col. Joseph Blanchard was appointed a committee with power on the part of claimants. The two committees met at Dunstable, at the residence of Col. Blanchard, and such proceedings were had and concluded, that afterward, and in December following (1751), the Masonian proprietors conveyed to the proprietors of New Boston the original township, and in addition thereto, by the same conveyance, made a further grant of six square miles, being an oblong tract four miles long

by one mile and a half wide, extending from north to south along the west bounds of the original township, and down to the Salem-Canada or Lyndeborough line. In the subsequent proceedings of the proprietors, this new grant was referred to as the "new addition," or "new additional land," and became known in the local history of the times as the "New Boston addition." From this addition, and a part of Society land, Francetown was erected and incorporated in 1772, thus reducing New Boston to its original boundaries.

It was made one of the conditions of the original grant, that the town should be laid out "into sixty-three equal shares, one of which to be for the first settled minister, one for the ministry, and one for the schools." This would give to each share or lot about four hundred acres. Though, for greater convenience, the Massachusetts grant was divided into lots of 150 acres each, and the new addition into lots of 100 acres, the condition imposed and accepted was faithfully fulfilled, and the required quantity of land set apart and sacredly devoted to each of the objects specified.

In this connection let it be remembered, once for all, that whenever and wherever the pioneers of New England went to open up the forests and cast in their lot, they carried with them, as the grand agencies in the work of settlement and civilization, the Christian church and the common school. These instrumentalities lose none of their importance by change of condition or lapse of time. They are continuing and unalterable necessities. And here and now, as the last sands of a century fall and disappear, and speaking for the first and doubtless for the last time to the people among whom we were reared and for whom affectionate memories have been retained, we pause to declare, as the result of our deepest convictions, that neither yourselves nor those who shall come after you have any sure promise for the life that now is, or the life which is to come, except as you and they shall value and cherish these twin institutions of grace and knowledge left by our fathers in solemn charge.

THE SETTLEMENT.

In meagre and imperfect notices of New Boston which we find in various gazetteers to which access has been had, and

which are little more than mere copies of each other, and traceable doubtless to the same original source of information, it is said that the first settlement was begun about the year 1733. The statement rests upon no sufficient authority. It is possible that some adventurer in quest of game, or for purposes of exploration, may have found his way here, and erected within the limits of the township a temporary cabin, as early as the year indicated, but it is believed that no permanent settlement was begun until several years later. In 1741, New Hampshire was separated finally from Massachusetts, and became an independent province. Benning Wentworth was appointed governor, which office he continued to hold until 1767, when he was succeeded by his nephew John Wentworth. Upon the organization of the new government in 1741, the New Boston proprietors appointed a committee "to wait upon the government and acquaint them that we are the proprietors of the land by virtue of a grant from Massachusetts, that we are going on to settle the same, and have expended already, by way of promoting settlements and improvements, over two thousand pounds." From this general statement it would appear that at this date some "small beginnings" had been made, but these are believed to have been very inconsiderable.

The enterprise was one of hardships and difficulty. The forest growths were dense and heavy, the surface broken and hilly, the soil rocky and stern. Surveys and allotments had to be made, roads opened, bridges thrown across the streams, and provisions and materials brought long distances by tedious stages over rough and unworked ways; and notwithstanding the proprietors, besides direct donations of land and grants of special privileges, had expended, from time to time, very considerable sums of money in aid of general improvements, and with a view of securing an early settlement, for several years, the progress made seems to have been slow and doubtful. It was not until as late as 1750 that such substantial beginnings had been made as insured the complete success of the enterprise. At this period the tide of Scotch-Irish mind and muscle from Londonderry began to set in, and from thence the growth of New Boston went steadily and rapidly forward, until the town reached its maturity in 1820. The first census of the

settlement was taken under the authority of the proprietors in 1756, and is the earliest reliable record to be found. September 24, 1754, the proprietors met at the "Royal Exchange tavern in King street" (now State), Boston, "kept by Capt. Robert Stone," and appointed Col. John Hill and Robert Jenkins a committee, with directions "to view the settlements at New Boston township, and make report of the same to the proprietors."

In the summer of 1756, the committee visited the "settlements," and on the 11th of November of the same year, submitted their report to the proprietors at a meeting called "to receive the report of the committee who have been up to view the settlements in said town, and to dispose of such forfeited rights as the proprietors shall think proper." By this report it appears there were at the time of its date (Sept. 25, 1756), within the limits of the township, 59 persons, namely, 26 men, 11 women, 9 boys, and 13 girls. There were 215 acres of land cleared, 32 houses completed, 6 frames not enclosed, 2 camp houses and one barn, one saw-mill, and "one grain-mill and dam complete." Two men had "gone to the war," one man was sick, one male child and two female children had been born in the town. The following, as well as we have been able to ascertain, are the names of the 26 men, and which are believed to be nearly or quite accurate. Thomas Smith, John Smith, Samuel Smith, James Ferson, John Blair, William Blair, Thomas Cochran, James Cochran, Abraham Cochran, Robert Cochran, Samuel Cochran, William McNeil, John Burns, Andrew Walker, Robert Walker, Isaac Walker, James Hunter, John McAlister, George Christie, Thomas Wilson, James Wilson, James Caldwell, William Gray, Allen Moore, William Moore, and Robert Boyce. The Clarks, the McLaughlins, the McMillens, the Livingstons, the McCollums, the Greggs, the Kelsos, the Campbells, and the Dodges came soon after.

Eleven years later (1767), by order of Governor Wentworth, the selectmen of the various towns within his jurisdiction were required to make and return, during the year, a census of their respective towns. The census made in pursuance of this authority was the first general and complete one taken of the province, and contains many curious and valuable statistics. The returns

for New Boston showed the following particulars : unmarried men, between the ages of 16 and 60, 25 ; married men, between the same ages, 41 ; boys, 16 and under, 92 ; men, 60 and above, 6 ; females, unmarried, 80 — married, 47 ; male slaves, 1 ; female slaves, 2 ; widows, 3 : total population, 296. Who 44 of these adult males were, may be seen by reference to the list of names appended to the call, presented to the Rev. Solomon Moor, August 25 of the same year. It is an interesting fact, that of the 41 male heads of families in town, nearly all must have united in the call.

At this period (1767), there were thirty-one towns in the province represented in the house of representatives, which consisted of thirty-one members, and held its sessions at Portsmouth, the seat of the royal government.

A third census was taken at the beginning of the Revolution in 1775. It was made after the retirement of the royal government, and under the direction of the provisional convention assembled at Exeter in the spring of that year. This census was also general, extending throughout the province, and was intended, in addition to securing a correct enumeration of the inhabitants, to obtain more accurate information with reference to the temper and defensive resources of the towns. The result for this town was thus given : males under 16, 164 ; males from 16 to 50, not in the army, 98 ; males over 50, 27 ; persons in the army, 20 ; females of all ages, 256 ; negroes and slaves for life, 4 : total population, 569. It is gratifying to find that New Boston was not behind her sister towns in effective aid to the patriot cause, having furnished, during the first weeks of the war, more than one-sixth of her male population, between the ages of 16 and 50, as recruits to the army.

In 1790, the number of inhabitants in the town had increased to 1,202 ; in 1800 to 1,491 ; in 1810 it was 1,619, and in 1820 it reached 1,686. At this period the town attained its greatest population, if not to its highest condition of prosperity. There were within its limits 16 school districts, 14 school-houses, 1 tavern, 3 stores, 25 saw-mills, 6 grain-mills, 2 clothing-mills, 2 carding-mills, 1 bark-mill, and 2 tanneries. In the number of saw-mills, New Boston, at that time, exceeded any other town in the State. The river valley and the neighborhood

of the lesser streams abounded with pines of clear and lofty growth, and the lumbering business early became an important interest, and was largely and profitably prosecuted for many years.

THE INCORPORATION.

The town was incorporated by the government of New Hampshire, February 18, 1763. By the charter, which bears the sign manual and additions of "Benning Wentworth, Esq., Governor and Commander-in-Chief of the Province of New Hampshire," and "Attested," "Theodore Atkinson, Jun., Sec.," "John Goffe, Esq.," was appointed and directed to call the first town meeting. The meeting was required to be held within twenty days after the date of the charter; the time, place, and objects of the meeting to be specified in the notice. The charter contained the further provision that from and after the first election, "the annual meeting of said town for choice of officers and the management of its affairs, should be held within said town on the first Monday of March in each year." From that day to this, "March meeting" has remained one of the "institutions" of New Boston. In pursuance of the authority delegated, Col. Goffe proceeded at once to execute the duty assigned. The call specified as objects of the meeting: 1st. "To choose all their town officers for the year ensuing as the law directs. 2d. To see what money the town will raise to defray the charge of the town and *pay for preaching* to the inhabitants for the year ensuing." The meeting was held, in pursuance of the notice, March 10 (1763), at the house of Deacon Thomas Cochran, about a mile easterly of the present business centre of the town. Deacon Cochran was the great-grandfather of your worthy townsman, William C. Cochran, was one of the first settlers, and took a leading and useful part in the early affairs of the town and of the church. The ample homestead, which he founded and left, has continued in the possession of his descendants to the present time.

The record of this first town meeting is as follows:—

"Moderator, Thomas Cochran.

"Voted, Alexander McCollum, Town Clerk.

" *Voted*, There shall be five selectmen : Thomas Cochran, James McFerson, Nathaniel Cochran, John McAllister, John Carson, *Selectmen*.

" *Voted*, Thomas Wilson, *Constable*.

" *Voted*, Matthew Caldwell, John Smith, James Wilson, George Christy, Thomas Brown, *Surveyors of Highways*.

" *Voted*, Abraham Cochran, Samuel Nickles, *Tithing Men*.

" *Voted*, William Gray, John Burns, *Hog Reeves*.

" *Voted*, John Carson, James Hunter, *Deer Keepers*.

" *Voted*, John Cochran, *Invoice Man, or Commissioner of Assessments*.

" *Voted*, That a pound shall be built by the corn mill, and that Deacon Thomas Cochran shall be Pound Master.

" *Voted*, Matthew Caldwell, James Wilson, *Accountants to examine accounts of Selectmen*.

" *Voted*, To raise 100 pounds to defray charges for present year and for preaching."

It will be seen that several of the offices filled at this election had become, in the new condition of the people, entirely useless. The fact that these time-honored places of dignity were not suffered to remain vacant furnishes an amusing as well as forcible illustration of the power of ancient forms and old institutions to which the minds of men have long been accustomed. The next year the number of selectmen was reduced to three, which has since remained unchanged. The two succeeding "March meetings" — those of 1764 and 1765 — were held at the house of John McLaughlin. That of 1766 was held in the "meeting-house." This occurred on the 3d of March, and was the first annual town meeting convened in that building, and indicates about the time of its completion. From this time forward, for a period of nearly three quarters of a century, the annual and business meetings of the town continued to be held within its walls, and until the venerable old edifice, hallowed by so many interesting and sacred associations, yielded at last to the innovations of time, and disappeared from its place. Those who are curious to learn what became of the quaint old pile, and to know the ample timbers and honest materials of which it was composed, will find the objects of their inquiries artfully disguised under the outward seeming of a modern town-house.

In this connection it may not be uninteresting to know something of "John Goffe, Esq.," the person who as already stated

appeared here in February, 1763, to aid in organizing the town. His life was an eventful one, and viewed at this distance possesses much of romantic interest. He commenced life as a hunter, and located in Derryfield, at or near the junction of the Cohos brook with the Merrimack river. Later in life he removed to Bedford, in whose soil his ashes now rest in honor. In favor with the Wentworths, he was early advanced to places of public trust. Of deep religious convictions, he was accustomed, for want of a licensed ministry, to lead assemblies of the people in public worship. In 1745, he was sent in command of a company of militia to the frontier, against the Indians. As lieutenant colonel commanding a detachment of the New Hampshire regiment, he was at Ticonderoga. At the opening of the campaign of 1757, and in August of the same year, he was present at the surrender of Fort William Henry to the French. Promoted to the rank of colonel, at the head of eight hundred men, he joined the campaign which resulted in the conquest of Canada, in 1760. In 1767, he represented Amherst and Bedford in general court. In 1768, was made colonel of the old ninth regiment of New Hampshire militia. He was the first judge of probate of the county of Hillsborough, which office he held from 1771 to 1776. Brave, genial, and capable, he was largely trusted and universally beloved. At the breaking out of the Revolution, he had become too infirm to take the field, but casting his martial mantle on his son, who wore it not unworthily, he gave his heart and his pen to the cause of his country. Long and honorably associated with the more prominent and stirring events in the early history of the towns bordering on our own, the addition of a passing word to the record of his fame was not deemed unbecoming the occasion.

During the revolutionary period, if we may judge from the character of her representative men, New Boston was neither indifferent nor unfaithful to the cause of independence. In the first provincial congress, as it was called, which met at Exeter, in May, 1775, and over which Matthew Thornton presided, the town was represented by Thomas Wilson. The second congress, which met in December of the same year, resolved itself into two bodies, a council and house of representatives, the first council being chosen by and from the representative body, and

afterwards both branches were elected by the people. The government thus instituted continued during the war, and until superseded by the permanent government of New Hampshire, in 1784. The house consisted of eighty-nine members, of which the county of Hillsborough was entitled to seventeen. To this branch of the legislature, New Boston and Francestown united in sending one representative. In 1776, Capt. Benjamin Dodge, of New Boston, was chosen. In 1777 and 1778, Archibald McMillen, of New Boston. For the two following sessions, William Starrett, of Francestown. In 1780, James Caldwell, of New Boston. In a delegated convention which assembled at Concord, in September, 1779, to consider the state of the currency, then an absorbing question, William Livingston sat as representative for the town. It is a matter for congratulation that, on this occasion of historic interest and review, New Boston may recall with just pride, and after the lapse of more than four-fifths of a century, the character of the men whom she honored and trusted in those years of public anxiety and peril.

CHURCHES AND CHURCH EDIFICES.

The Presbyterian church and society was the first and for a long period the only religious organization in town. This organization is known to have been as early as 1768, and there can be little doubt it was formed some years earlier. The first settled minister was the Rev. Solomon Moor. Mr. Moor was born in Newtown, Limavady, Ireland, in 1736; graduated at the University of Glasgow, 1758; was licensed to preach by the presbytery of Londonderry, Ireland, July 26, 1762; ordained a "minister at large" in 1766, and soon after sailed for America, and arrived at Halifax in October of the same year. Making but a brief stay at the latter place, he proceeded to Boston, where he delivered his first sermon in America, from the pulpit of the Rev. Mr. Moorhead. The following Sabbath he preached for the Rev. Mr. McGregore, at Londonderry West Parish, and in February, 1767, came to New Boston with letters of commendation from the Rev. William Davidson, pastor of the first church in Londonderry. Cordially and gratefully welcomed by the people, he at once commenced among them the work of

the ministry, and on the 25th of August following, received a unanimous call to become their pastor. Continuing his labors, he held the call under advisement nearly a year, and until July 1, 1768, when he gave in his acceptance, and the relation of pastor and people was solemnized by his public installation on the 6th of September following.

The relation thus formed continued unbroken until his death, which occurred May 28, 1803, at the age of sixty-seven. His ministry proved a useful and acceptable one, and embraced a period of thirty-six years. In 1770, Mr. Moor was married to Ann Davidson, daughter of Rev. William Davidson, before mentioned. This estimable lady, whose memory is associated with whatever is grateful in social and Christian charities, found favor in the eyes of the people with whom she had come to cast in her responsible lot, and retained it to the close of life. She survived her husband many years, and widely and respectfully known to old and young as "Madam Moor," lingered among us until within the present generation, receiving from all who approached her the affectionate homage due to her station and virtues. As, at the end of a long summer day, the sun retires slowly and calmly to rest through the mild glories of evening, so, full of years of right living, closes the life of the aged good.

At the time of Mr. Moor's settlement, he boarded in the family of Mr. Robert White, who lived on the crown of the hill a few rods northeasterly of where Abraham Wason now resides. In this connection the town records have this entry:—

"August 15, 1768, PROVINCE OF NEW HAMPSHIRE.

"At a legal meeting of the inhabitants of New Boston:

"*Voted*, Thomas Cochran, *Moderator*.

"*Voted*, Robert White provide entertainment for ministers at the instalment of the Rev. Mr. Moor, and bring in his charge to the town."

The earlier records of the corporate meetings of the town, both annual and special, abound in entries of kindred character, touching the affairs of the church, showing that for many years the business of the town and temporalities of the church were equally regarded as matters of the same general and common concern. That there was anything improper in the union,

seems not to have been suggested. Those interested in the town were not less interested in the church. The supporters of the one included the supporters of the other, — woven together in harmony, and apparently without seam, by those of one faith and mind, the two grew and expanded as associated interests, without rent or discord. In all this there was no offence to conscience, nor disregard of the voluntary principle, so long as there were none to be aggrieved, and all continued of the same mind. In the process of time, as other religious elements were introduced, and a sister church of different denominational faith came to be organized, the practice alluded to yielded to the changed relations of the people. In connection with the pulpit of the Presbyterian society, it remains only to be added, that in May, 1805, Mr. Bradford, whose life has already passed into history, commenced his public labors as a candidate, and on the 26th of February, 1806, was ordained and installed as the successor of Mr. Moor.

The Baptist church and society was organized in November, 1799, and in 1804 took the name of "The Calvinistic Baptist Church in New Boston." Its first house of worship was erected in 1805, in the westerly part of the town, a distance of about three miles from the lower village, where its present church edifice is located. The first settled minister was the Rev. Isaiah Stone. He commenced his labors with the church in 1801, and on the 8th of January, 1806, was installed as its pastor. His installation, as will be seen, was the same year, and a few weeks earlier, than that of Mr. Bradford. He continued his pastoral relations until 1824, and was succeeded by your distinguished townsman, the Rev. John Atwood, afterwards and for many years honorably occupied with the duties of public life in the department of politics.

It would seem to have been the intention of the proprietors of New Boston at an early period to build up a centre of trade and population on "the plains" in the northeasterly quarter of the township. The reasons which induced this contemplated enterprise are now only conjectural. Whatever they may have been, the plan of erecting a meeting-house and group of dwellings in that neighborhood was actually undertaken and partially executed as early as 1740. We find the subject of completing

the meeting-house specified as one of the objects of a meeting of the proprietors, called for the 15th of May, 1751, and after an interval of more than ten years. The uncompleted structure, however, was never finished, or used as a place of worship. It was soon found that a location so remote from the geographical centre of the town was unfavorable to the settlement of the whole grant, and the enterprise was abandoned. Of this attempted settlement little more is known. Whether the buildings, some sixty in number, were left to decay upon the spot where they were hastily thrown together, or were consumed by fire, or partially removed for use elsewhere, or what were the motives which originally prompted the undertaking, other than to save a possible forfeiture, by forcing a technical compliance with the three years' limitation of the grant, are questions to which no satisfactory answers can be made, and in reference to which no certain trace or reliable tradition remains.

The first church edifice built in town, used as a place of public worship, was the one to which allusion has been made in a previous connection, and known, since the erection of the new structure in 1823, as the "old meeting-house." It stood on the northern slope of the hill, and overlooking the river valley, a few rods south and above the burying-ground. It was built by Ebenezer Beard, under contract with the proprietors, by whom the plans and specifications were furnished. It was begun as early as 1764, and completed in July or August, 1767, and about the time the call to Mr. Moor bears date.

The commencement of the work was greatly delayed in consequence of difficulty or indecision with reference to the question of location. Becoming satisfied, from the report of the committee of visitation in 1756, that the "settlements" would prove a success, the proprietors proceeded immediately to appoint a committee, with instructions "to fix on a place in or near the centre of the town, for the public worship of God; and also for a public burying-place, as they shall think most suitable, for the *whole* community."

The only record left to us of the action of this committee, is comprehended in the brief entry: "*Fixed on lot 81.*" This lot embraced Buxton Hill, an eminence on the north side of the river, corresponding to that on the south, upon which the site

was afterwards located, and is supposed to have been the place selected. No action appears to have been taken on the report of this committee, if indeed any formal report was ever submitted, and the question still remained an open one. In 1762, a more successful effort was made. The proprietors, for the convenience of the inhabitants, and in order to secure greater facilities for general consultation and interchange of views, held a meeting at the house of Thomas Cochran; and, subsequently, at Dunstable, September 14, 1762, appointed a new committee, consisting of Matthew Patten, John Chamberlain, and Samuel Patten, with directions "to select a spot for a meeting-house, in the most convenient place, to build a meeting-house or place of public worship thereon, and report as soon as possible." At this meeting, Allen Moore, George Christy, John McAlister, James Hunter, Thomas Wilson, Thomas Cochran, and James Caldwell, residents of the town, are named as having been present, and participating in its proceedings. In July following (1763), the committee, having unanimously agreed upon a location, submitted their conclusions in writing, in which they state that "they had visited several places, and heard the reasonings of the proprietors and *inhabitants* of said town, and do report to the proprietors that the lot No. 79, in the second division, and near the centre of the lot on the south side of the Piscataquog river, south of a red oak tree marked with the letter C, near *the grave of a child buried there*, is the most proper place or spot to build a meeting-house on in town, according to our judgment."

The report was at once adopted, and the question of location settled accordingly; and, in September, the same committee were further authorized to enter into contract, on behalf of the proprietors, with "some suitable person, for building the meeting-house already voted, as soon as may be." Thus, after repeated delays and disappointments, more or less inseparable from all new beginnings, the settlers were now able to look forward to a speedy realization of what from the first they had steadily sought and devoutly wished, an appropriate house of public worship, and a settled ministry.

That portion of the present graveyard, first used as a burial-ground, was set apart for that purpose about the date at which

the church site was fixed upon. The southerly bounds were run so as to include the new-made grave mentioned in the committee's report, thus making it *the first* within the sacred inclosure. Whose was next, is not known or now ascertainable. The earliest inscription is that on the stone erected to the memory of the first town clerk, Mr. Alexander McCollum, and bears date in 1768.

As connected with our own early history, and principally because it is our own, how interesting and suggestive is the allusion to that first little grave. The emotions excited are mingled with pleasurable sadness as well as awakened inquiry. Whence this child, its name, its age, its parentage, was not stated, and is not known. Its story and its remains rest in a common silence, to be revealed together at the last. Though the tenant be nameless, the tenement has a history which will be read with interest by generations coming after us.

The "red oak marked with the letter C," as a monument of location, stood where the old south gate of the yard was situated, and the raised sod which was "near" points the spot, in the bosom of that ample slope, where now "heaves the earth in many a mouldering heap," first disturbed to sepulchre our dead. The site for the burial-place was well chosen; commanding a view of both villages, the river, and the prospect beyond, and capable of indefinite extension, it possesses rare natural advantages for the uses to which it has been consecrated. Within our recollection, it has been much enlarged and improved, and with a growth of ornamental trees spreading their green drapery over the bare surface, and the naked marble, and bringing with them the melody of birds, and all the grateful and varied charms of the grove, it would become the most delightful, as it is now the most sacred, feature of the town.

The early records of the township disclose an isolated instance relating to the legal modes formerly observed in making delivery of lands, which deserves mention. In 1756, certain lots were forfeited by the action of the proprietors, for failure on the part of purchasers, to fulfil the conditions of their several agreements. At a meeting of the proprietors, William McNeil and Thomas Cochran, Jr., of New Boston, and William

Gibson, of Litchfield, were constituted a committee to make delivery, by "turf and twidge," of the forfeited lands, to Thomas Cochran, Sr., acting for the proprietors. This ancient ceremony was actually gone through with, and has this explanation: In the transfer of real property under the feudal laws of Great Britain, investiture of title, or livery of seizen, as it was called, was made by the parties going upon the land, and the feoffer (grantor), delivering to the feoffee (grantee), "the ring of the door, or turf, or twig of the land," in the name of the whole. This mode of delivery has long since gone into disuse; the simple delivery of the deed, or conveyance, being all that is necessary in order to invest the title.

In attempting within the limits imposed by the proprieties of the occasion, a historical sketch of the township, little more could be done than to present a mere outline of principal events, and afford here and there an occasional glance into its interior life. To me personally, the task, though undertaken with some disadvantages, has been a pleasant one, and I only regret that it has not been better and more thoroughly performed. For the honor done me by the generous assignment of this duty, my warmest thanks are due, and these are given.

The point of interest with us, as with you, has been the early settlers, the events they shaped, the ends at which they aimed, the obstacles overcome, and the results they accomplished. To these fathers of the town, we owe a deep debt of gratitude, and it was fitting that we should recognize it, in this united and public manner. They were, indeed, men of no ordinary mould; men, in whom was united that relative measure of faith and works, of purpose and action, by which victories, whether of war or peace, are compelled. While profoundly acknowledging a superintending providence to which all human instrumentalities were subordinate, they recognized in the right and resolute use of their own powers, the appointed means for carrying forward the enterprises, and securing the purposes of life. With such, success depends upon no other conditions; against such, no fancied lions hold the way; with such, there can be no failure; failure itself is victory. If such were our fathers, our mothers were not less equal to the demands of the situation. These, content with their rugged lot,

shared the cares and toils of their husbands, and, in the spirit of true female heroism, met and overcame the numberless privations and severities which pertained to life in the new settlements. Superior to every trial, and armed for any extremes of fortune, they present in their lives, noble models for the imitation of American mothers. Like the virtuous woman of the sacred proverb, whose price is estimated above rubies,—

They sought wool and flax, and worked willingly with their hands.

They rose also while it was yet night, and gave meat to their households, and a portion to their maidens.

They laid their hands to the spindle, and their hands held the distaff.

They stretched out their hands to the poor, and reached forth their hands to the needy.

They were not afraid of the snow for their households, “knowing their households were clothed with the scarlet cloth of their weaving.”

They made fine linen and sold it. Strength and honor were their clothing.

They opened their mouths with wisdom, and in their tongues was the law of kindness.

They looked well to the ways of their households, and ate not the bread of idleness; and their children, as we do this day, rose up and called them blessed.

Said the settlers in their invitation to Mr. Moor, “From a very small, in a few years, we are increased to a considerable number, and the wilderness by God’s kind influences, in many places amongst us, has become a beautiful field, affording us a comfortable maintenance.” While this is the language of humble dependence, it is also the language of appropriate congratulation, of conscious success, and Christian self-reliance. In scarcely more than a quarter of a century from the time the first clearing was opened to the sun, individuals had united into families, and families into neighborhoods, and neighborhoods into a stable and flourishing community. The triumphs of associated industry and enterprise were visible on every hand, and their extent and achievement attested the qualities of the race from which the fathers and mothers of New Boston

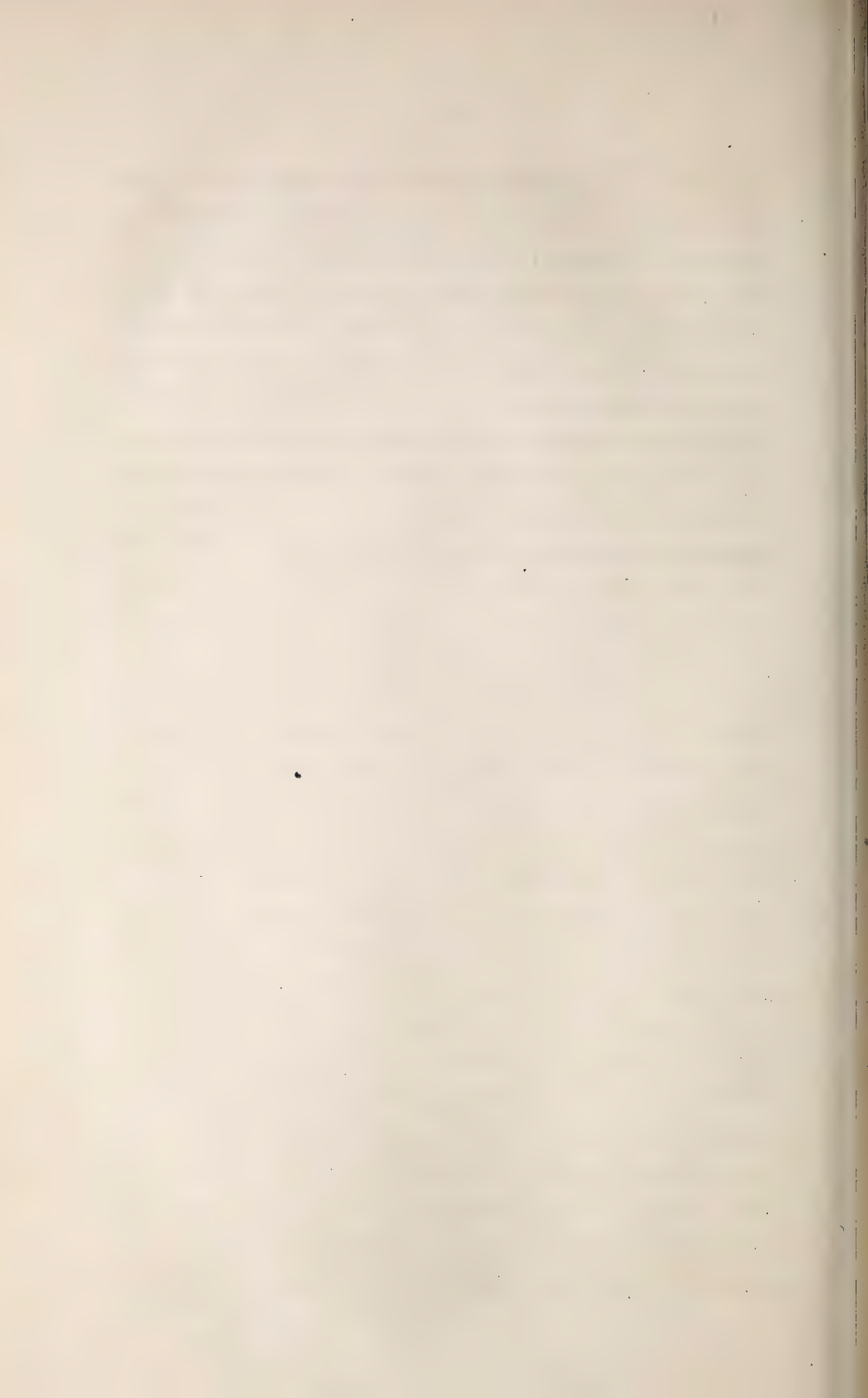
sprung. Flocks grazed in abundant pastures, the orchard bloomed in its season, the red clover scented the summer air, fields of yellow grain nodded in the harvest winds, the wren, sweet bird of rural peace, from her perch by the farm-house, welcomed the dawn with joyous song; and the robin, following the abodes of cultivated life, poured forth her evening carol to the setting sun. With these evidences of prosperity and contentment, came the "New England Sabbath," with its calm stillness, its faithful lessons, and sacred solemnities, proclaiming the presence of a devout colony, already rejoicing in the more precious institutions of a Christian civilization, and looking forward to a posterity to whom they might safely commit the keeping of their faith and their inheritance.

Did time permit, it would be alike pleasant and instructive to enter upon a brief review of the scenes of toil and activity, as well as some of the more stirring events of local and public interest, which attended the growth and development of this people, but we may not trespass farther upon your generous forbearance.

This centennial occasion, with its pleasures and duties, hastens to a conclusion, and in a few brief hours, will be numbered among the events of the past. Soon we shall again separate, and in our allotted places and various callings, resume the journey and burdens of life, and, while all which we shall accomplish in what remains of mortal activity will be less than a unit in the grand summary of events which shall complete the measure of the coming century, the transactions of to-day, it may be reasonably hoped, will live on and live after us. The history we indite as a tribute of gratitude to the past, we leave as an offering to the future. Though the gift be unpretending, it will be eagerly accepted, and gratefully cherished by every true son of the soil, whatever fortunes betide him, and wherever he may make his later home.

Time, measured by the changes wrought upon us and ours, is remorseless and fleeting. Individuals die and are forgotten, and brevity and mutability are written upon all that is outward and personal in human life. On the world's broad stage, both the scenes and actors are constantly shifting, but upon the great drama the curtain never falls. What though, amid the

revolution of the centuries, generations come and go, and peace and war follow each other, in protracted alternation; what though continents are now calm and now convulsed, and the armies of light and darkness seem to wage uncertain conflict; what though storms assail the noblest fabrics of social wisdom, and at times comes "the winter of our discontent," in which the greenest leafage of our moral summer may fade and fall, — the race, with all its transcendent interests and hopes, untouched in its life and unity, shall remain firm in its destiny, and the cause of truth, working out a full and free civilization, will move steadily onward, however thrones may crumble and empires perish, until the nations of mankind, perfected through discipline and trial, shall pass at length into the tranquil glories of the promised millennium.



GRANTEES AND GRANT.

In 1735, John Simpson, John Carnes, James Halsey, John Tyler, John Steel, Daniel Goffe, Charles Coffin, Ebenezer Bridge, Daniel Pecker, William Lee, Henry Howell, Job Lewis, Thomas Bulfinch, John Indicott, John Erving, James Day, Andrew Lane, Byfield Lyde, John Hill, John Spooner, John Read, Samuel Tyler, John Boydell, John Homans, John Williams, Jr., Joshua Henshaw, Jr., Benjamin Clark, Jacob Hurd, James Townsend, William Salter, Thomas Downs, Zachariah Johonnett, Daniel Loring, John Crocker, William Speakman, Thomas Greene, Gilbert Warner, John Larrabee, John Green, Rufus Greene, Thomas Foster, John Arbuthnott, James Goold, Joseph Green, Isaac Walker, Robert Jenkins, Benjamin Bagnald, Richard Checkley, John Mavericke, Joshua Thomas, and Thomas Hancock, became petitioners "to the Great and General Court or Assembly of the Province of the Massachusetts Bay, in New England, for a grant of six miles square for a township."

On what they based their claim for such a grant, does not appear from any record before us, and the petition itself is not at hand, but it is probable that the grant of this town is connected with one of the most remarkable events in the history of New England. It will be remembered that in 1690 the Province of Massachusetts undertook an expedition, under the command of Sir William Phipps, in the conquest of Canada, for the purpose of securing the Colonies against the frequent incursions of the Indians, at the instigation of their French allies. That expedition proved painfully disastrous. The Treasury of Massachusetts becoming impoverished by this expedition, bills of credit to pay the soldiers, and to defray other expenses, were issued, which soon depreciated so far as to become nearly worthless, and the soldiers who had received them laid claims

for further remuneration. Hence, many petitions were presented to the General Court of Massachusetts, of those "*who were in the expedition to Canada in the year 1690, and the descendants of such of them as are dead, praying for a Grant of Land for a township, in consideration of their ancestors' sufferings in the said expedition.*" And many grants of land were made, under the general name of "Canada," with the name of the town prefixed to which the grantees belonged, or such grants were located so as to be bounded in such a manner, as in some way to indicate their relation to that event. Thus the grant for New Boston was doubtless given to men in Boston who had suffered in that ill-fated expedition, or their descendants.

On the petition of John Simpson and others, the following action was taken, as attested by Thaddeus Mason, Dept. Secretary: —

At a Great and General Court or Assembly for his Majesty's Province, of Massachusetts Bay, in New England, began and held in Boston upon Wednesday, the 28th of May, 1735, and continued by several adjournments to Wednesday, the 19th of November following.

In the House of Representatives, Dec. 3, 1735, in answer to the petition of John Simpson and others, —

Voted, That the prayer of the Petition be granted, and that . . . together with such as shall be joined by the Honorable Board, be a Committee at the charge of the Petitioners to lay out a Township of the contents of six miles square, at the place petitioned for, or some other suitable place; and that they return a platt thereof to this Court within twelve months for confirmation, and for the more effectual bringing forward the settlement of the said new Town.

Ordered, That the said Town be laid out into sixty-three equal shares, one of which to be for the first settled minister, one for the ministry, and one for the schools, and that on each of the other sixty shares the petitioners do, within three years from the confirmation of the platt, have settled one good family, who shall have a house built on his house-lot of eighteen feet square, and seven feet stud, at the least, and finished; that each right or grant have six acres of land brought to and ploughed, or brought to English grass, and fitted for mowing; that they settle a learned and Orthodox minister, and build and finish a convenient Meeting House for the publick worship of God. And the said committee are hereby directed to take bond of each settler of forty Pounds for his faithful complying with and performing the conditions of settlement, and in case any of the said settlers fail of performing the aforesaid conditions, then his or their right, share, or interest in said Town, to revert to

and be at the disposition of the Province; and that the said Committee be, and hereby are impowered to sue out the Bonds and recover the possession of the forfeited Lotts (if any be) at the expiration of the three years, and to grant them over to other persons that will comply with the conditions within one year next after the said grant; and the Bonds to be made and given to the said Committee and their successors in the said Grant.

Sent up for concurrence.

J. QUINCY, *Chairman*.

IN COUNCIL, Jan. 14, 1735.

Read and concurred.

J. WILLARD, *Secretary*.

Consented to.

BELCHER.

A true copy; examined by

THAD. MASON, *Dept. Sec'y*.

IN THE HOUSE OF REPRESENTATIVES, Jan. 16, 1735.

Ordered, That Capt. William Collings, and Mr. Ebenezer Parker, with such as shall be joined by the Honourable Board, be a Committee to take a platt of the within Township, and effectual care the same be brought forward to all intents and purposes, agreeable to the conditions of the Grant.

Sent up for concurrence.

J. QUINCY, *Speaker*.

IN COUNCIL, Jan. 16, 1735.

Read and concurred, and William Dudley, Esq., is joined in the affair.

THAD. MASON, *Dept. Sec'y*.

A true copy; examined by

THAD. MASON, *Dept. Sec'y*.

Agreeably to these acts, the committee appointed Jeremiah Cummings surveyor, to lay out the township, with Zacheus Lovewell and James Cummings for chainmen. He performed the task, and submitted his report, accompanied by a rude map of the township, denoting its boundary lines, rivers, and Joe English or Eldost Hill. Here follows the report: —

I, the subscriber, together with Zacheus Lovewell and James Cummings, have laid out, pursuant to the Grant of the General Court to Mr. John Simpson and other Petitioners with him for a Township in the unappropriated Lands of the Province, of the contents of six miles square, with a thousand acres added for ponds that lye within the s^d Township, and have bounded it thus: Beginning at a Beach tree, one of the Corners of the Narragansit town, No. 5, and in the north line of y^e Narragansit, No. 3, from thence running

two degrees South of the west by y^e s^d Narragansit Town No. 3, four miles and three-quarters to the northeast corner of the s^d Township, from thence the same course one mile and one hundred and twenty rods to a Burch tree marked, thence the line turns and runs North two degrees to the west by Province Land six miles and forty-two rods to a white pine tree marked, from thence the line turns and Runs East two Degrees north by Province Lands six miles and forty-two Rods to a White Oak tree marked, from thence we run South two degrees east Partly by Province Lands and partly by the Narragansit town afore s^d No. 5 to the beach tree the first mentioned bound, with two rods in each hundred added for uneavenness of Land and Swagg of Chain.

Which said Lands Lye on the west side Merrimack river on the Branches of Piscataquog river.

JEREMIAH CUMMINGS, *Surveyor*.

FEBRUARY The 12th, 1735.

MIDDLESEX SS., DUNSTABLE, Jan. 28th, 1735.

Jeremiah Cummings as Surveyor, and Zacheus Lovewell and James Cummings as Chainmen, personally appearing before me y^e Subscriber, one of his Majesty's Justices of the peace for the County of Mid^t. made Oath that in Surveying and measuring a Township granted by the General Court to Mr. John Simpson and others, they would deal truly and faithfully in their Respective trusts.

ELEAZER TYNG.

In the House of Representatives, March 19, 1735, this report was read, and it was, —

Voted, That a platt containing six miles square of Land laid out by Jeremiah Cummings, Surveyor, and two Chainmen on Oath, to satisfy the Grant aforesaid, Lying adjoining to the Naragansit Towns No. three and No. 5, and on province Lands, with an allowance of one thousand acres of Land for ponds Lying within the said Platt was presented for allowance. Read and ordered that y^e platt be allowed, and y^e Land therein delineated and described be and hereby are Confirmed to the said John Simpson and the other Grantees mentioned in said petition passed y^e last sitting of the Court, their Heirs and assigns, respectively, forever, provided the platt exceeds not the quantity of six miles square, and one thousand acres of Land, an allowance for Ponds within the Tract, and does not interfere with any other or former Grant, provided also the Petitioners, their Heirs or assigns Comply with y^e Conditions of the Grant.

Sent up for concurrence.

J. QUINCY, *Speaker*.

IN COUNCIL, March 20, 1735.

Read and concurred.

SIMON FROST, *Dept. Sec'y*.

Consented to.

J. BELCHER.

By an additional act, Mr. John Simpson was "impowered to call the first meeting," and thus the way was clearly opened for the unembarrassed action of the Proprietors, and their first meeting was held at the house of Mr. Luke Vardy, in Boston, April 21, 1736, and among the first acts of that meeting was a vote instructing their committee, Daniel Pecker, Andrew Lane, John Hill, John Indicott, and James Halsey, "to build a saw-mill on some convenient stream, for the use of the proprietors in said township."

It will be seen by the foregoing that New Boston was granted March 12, 1735, while all authorities affirm that it was granted January 14, 1736. The solution is this: — In the old style the year commenced March 25, and by calculating backward it will be found that March 12, 1735, in the old style, was March, 1736, in the new style, it being borne in mind that the new-style calendar was introduced into England in the year 1752. And thus the grant bears date March 12, 1735, old style; it is also true, according to the new style, that it was granted Jan. 14, 1736.

In the report of the Surveyor, the name of Zacheus Lovewell appears as one of the chainmen. This was, we apprehend, the same Zacheus Lovewell who afterward commanded one of the New Hampshire regiments in the French and Indian war, and who, as colonel commanding, was at the taking of Ticonderoga and Crown Point, a son, as Belknap affirms, but a younger brother, as other authorities say, of the hero of Fryeburgh or Piquawket, Capt. John Lovewell, who fell in 1725.

MASONIAN HEIRS AND NEW ADDITION.

In 1620 the King of England, James I, constituted a Council, consisting of forty noblemen, knights, and gentlemen, by the name of "The Council established at Plymouth, in the county of Devon, for the planting, ruling, and governing of New England in America." The territory under their jurisdiction extended from the fortieth to the forty-eighth degree of northern latitude. This patent, or charter, was the foundation of all grants subsequently made of the country of New England. Great confusion prevailed in the transaction of the business of

this Council. Two of the most active members were Sir Ferdinando Gorges and Capt. John Mason. Gorges had been an officer in the navy of Queen Elizabeth, and associated much with Sir Walter Raleigh, and partook of his adventurous spirit. Mason was a merchant of London, but became a sea-officer, and governor of Newfoundland. Mason, acquiring great influence in the Council, procured a grant of all the land from the river Naumkeag, now Salem, round Cape Ann, to the river Merrimack, and up each of those rivers to the farthest head thereof, then to cross over from the head of the one to the head of the other. The next year another grant was made to Gorges and Mason jointly, of all the lands between the rivers Merrimack and Sagadahock, extending back to the great lakes and river of Canada, which tract was called Laconia. And, in 1629, Capt. Mason procured a new patent for the land, "from the middle of Piscataqua River, and up the same to the farthest head thereof, and from thence northwestward until sixty miles from the mouth of the harbor were finished; also through Merrimack River, to the farthest head thereof, and so forward up into the land westward, until sixty miles were finished; and from thence to cross over land to the end of the sixty miles, accounted from Piscataqua River; together with all islands within five leagues of the coast." This tract of land was called New Hampshire. At length, in 1635, Capt. John Mason died, and a great revolution transpired in England. The tract of land known as New Hampshire came under the protection and government of Massachusetts, and though claims to it were often preferred, and much litigation was had, these claims were resisted until John Tufton Mason, a great-grandson of Capt. John Mason, conveyed, in 1746, his interest to lands in New Hampshire, "for the sum of fifteen hundred pounds currency" to Theodore Atkinson, M. H. Wentworth, and thirteen others.

This transaction occasioned great consternation among those who had settled within the limits of this Masonian grant, because these men were in power, and it was seen that it would be hard to resist their claim. But these gentlemen took no unreasonable advantage of their position, but were governed by the most liberal principles. Accordingly, in 1751, after a committee of the proprietors of New Boston had expressed to the

purchasers a desire to compromise the matter with them, the following are the records of the Proprietors :—

PROVINCE OF NEW HAMPSHIRE.

At a meeting of the Proprietors of the Lands purchased of John Tufton Mason, Esq., in New Hampshire, held at Portsmouth, on Monday, the tenth day of June, One Thousand Seven hundred and fifty-one.

Whereas the said Proprietors have been informed that there is a Tract of Land, within the Claim of said Proprietors, called New Boston, and claimed by a Number of Gentlemen under the Government of the Massachusetts Bay ; and whereas it is suggested that those claimers are disposed to come to an Accommodation and Agreement with the said Proprietors, on such Terms as may be agreeable to both Parties ;

Therefore, *Voted* that Joseph Blanchard, Esq., is hereby authorized and fully impowered to agree and Compound all Claims and Demands, Differences, Disputes, and Controversies, whatsoever, made, being and subsisting between the said Proprietors and the Claimers of said Tract of Land under the said Government, as fully and amply to all Intents and Purposes as said Proprietors themselves could, or might do personally, and in case he shall see cause to grant and Convey the said Land or any Part thereof to any others, on such terms as he shall judge best for the Interest of this Propriety.

Copy of Record Examined

By GEORGE JAFFREY, *Propr Clerk*.

The foregoing action of the Masonian Heirs was in response to the action of the Proprietors of New Boston, May 15, 1751, when it was

Voted, The Question be put whether this Propriety would choose a Committee to make application to the Proprietors of Mason's claim to know upon what condition they will grant us their rights ; and that John Hill, Robert Boyers, Esq., and James Halsey, the standing Committee, be empowered to settle with them on the best Terms they can, if they think proper, and they be desired to offer this vote to each Proprietor for their approbation.

This vote was approved, and the Committee held a conference with Col. John Blanchard, which resulted in the following charter from the purchasers of Mason's claims to the Proprietors of New Boston, by which their former grant from the Massachusetts Bay was confirmed, and no small part of what is now Francestown was added ; and this extension of their limits westward was ever afterward designated as the " New Addition," and continued a part of New Boston until the incorporation of Francestown, June 8, 1772.

PROVINCE OF NEW HAMPSHIRE.

Pursuant to the power and authority granted and vested in me by the proprietors of land purchased of John Tufton Mason, Esq., in the Province of New Hampshire, by their vote, passed at their meeting held at Portsmouth, in said Province, the tenth day of June, 1752.

I do, by these presents, on the terms and conditions hereafter expressed, give and grant all the right, title, property, and possession of the proprietors aforesaid, unto Job Lewis, Henry Howel, John Steel, Thomas Bullfinch, Robert Jenkins, John Spooner, Benjamin Bagnall, Samuel Tyley's heirs, James Townsend's heirs, Isaac Walker, Joseph Wright, Eleazer Boyd, Daniel Pecker, William Dudley's heirs, Robert Boyes, Thomas Smith, Thomas Cochran, Patrick Douglas, John Homans, James Day, James Caldwell, Gilbert Warner, Richard Checkley's heirs, James Wilson, Jonathan Clark, William Speakman's heirs, Benjamin Clark's heirs, John Erwin, William White, John Hill, Esq., John Taylor, John McCallester, Edward Durant's heirs, William Bant, John Maverick, Rufus Green, James Halsey, Daniel Loring's heirs, Joseph Green, James Hunter, Thomas Wilson, of, in, and to that tract of land or township called New Boston, in the Province of New Hampshire aforesaid, of the contents of six miles broad and seven miles long, bounded thus: Beginning at a beech-tree the southeast corner, and from thence north by the needle, two degrees westward, six miles, or until it comes unto the northwest corner, formerly made under the Massachusetts grant, for the northeast corner of said tract, and from thence west by the needle two degrees to the southward, and from the first bounds mentioned, the southeast corner aforesaid, west by the needle two degrees southward, six miles, or until it meet with Salem Canada line (so called), and turning and running north by the needle two degrees westward, two miles, or until it come to the most northeasterly corner of Salem Canada township as formerly laid out, then turning and running west as aforesaid, two degrees southerly so far, and extending the north line of the premises likewise westward, until a line parallel with the east line will include the contents of seven miles long and six miles broad, as aforesaid. To have and to hold, to them, their heirs and assigns forever, excepting as aforesaid, on the following terms, conditions, and limitations (that is to say) that as the greatest part of the tract aforesaid has heretofore been divided into sixty-three shares, now, therefore, that there be reserved for the grantors, their heirs and assigns forever, out of the lands already divided, nine shares or sixty-third parts, as followeth, viz.: The home lots number four, number twenty-five, numbers thirty-three, nine, twenty-eight, five, twenty-nine, eighteen, and ten, with the several lots annexed to the same, as in the schedule hereafter; also so much of the common land, or undivided, to be laid out in that part of the said tract, near the great meadows, as shall be equal to one-half part of a share, reserved as aforesaid, which half share is appropriated to Joseph Blanchard, Jr., with the same proportion of the common land, each in that part formerly within the bounds called New Boston, exclusive and excepting five hundred acres hereby granted and appropriated to the grantees,

to be by them disposed of for encouragement for building and supporting mills in said township; also reserving unto the grantors, their heirs and assigns, after the five hundred acres aforesaid is laid out and completed in the common, one-fourth part for quantity and quality of the lands by this grant added within the bounds of that called New Boston, as formerly laid out; the said grantors' parts to be divided, lotted, and coupled together, and drawn for with the grantees, according to the number of shares as before reserved, so as for the grantors to have one full quarter-part as aforesaid; said work to be finished within twelve months from this date, at the charge of the grantees only. Also, that the grantors' right in three of the shares laid out, as aforesaid, be and hereby is granted and appropriated, free of all charge, one for the first settled minister, one for the ministry, and one for the school there forever, as they are set down in the schedule hereafter.

That the aforesaid reservations for the grantors, and as well for Joseph Blanchard, Jr., be free from all duties, charges, taxes, or expenses whatsoever, until improved by the owner or owners, or some holding under them.

That all the lots in said township be subject to have all necessary roads or highways laid through them as there shall be necessary occasion for, free from all charge of purchasing the same.

That the grantees, on their parts, make forty-five settlements in said township, in the following manner, viz.: Each to have a house built of one room, at least of sixteen feet square, fitted and finished for comfortable dwelling in, and three acres cleared, inclosed, and fitted for mowing and tillage, on each of the forty-five shares, at or before the first day of August, 1754, and within one year afterwards, a family or some person inhabiting there on each settlement, and to continue residency there for three years then next, and within that term to fit four acres more each for mowing or tillage, as aforesaid.

That the grantees build a meeting-house there, in four years from this date.

That the grantees, at their own expense, make the settlement aforesaid, and within six months from this date ascertain the particular grantees whom they shall determine to make settlement and inhabit there, as aforesaid, and certify the same under their clerk's hand in the grantors' clerk's office; and in case any of the grantees be delinquent, who shall be enjoined the settlement as aforesaid, on any part of duty enjoined by this grant, on such share hereafter ascertained, the whole share or right of such delinquent shall be and hereby is granted to such of the grantees who shall comply on their parts; provided they fulfil such delinquent's duty in two years after each period next coming that such duty should have been done; and on their neglect, then all such delinquent's right or shares to revert to the grantors, their heirs and assigns, free and clear from all future charges thereon.

That the grantees hold, under the conditions herein, the several lots of upland and meadow already laid out in said township, as set forth in the schedule annexed, and the future divisions to be ascertained by and according to the Massachusetts grant to them or their vendors.

That one home lot (so called), viz., number sixty, be set and relinquished unto John and Jonathan Simpson's assignee, Joseph Wright; always provided,

and on this condition only, that he build, clear, inclose, and settle a family on said lot, according to the periods and several articles of duty enjoined and specified for one of the forty-five rights aforesaid; and this settlement to be over and above the said forty-five; and in case of failure or neglect of any part of the said duty, the said lot number sixty to revert to the grantees and grantors in common, to be apportioned with the other common lands; also, provided the said Wright, or his assigns, pay the proportionable part of charge for that lot, in carrying forward the settlement.

That the grantees, or their assigns, at any public meeting called for that purpose by a majority of votes of the interest present, grant and assess such further sum or sums of money as they shall think necessary for completing and carrying forward the settlement aforesaid, from time to time, and all other necessary charges, until the same shall be incorporated. And any of the grantees who shall refuse and neglect making payment of their respective sums and taxes for the space of three months next after such tax or assessment shall be granted and made, that then so much of said delinquent's right, respectively, shall and may be sold, as will pay the tax or taxes, and all charges arising thereon, by a committee to be appointed by the grantees for that purpose.

That all white pine trees fit for masting His Majesty's royal navy, growing on said tract of land, be and hereby are granted to His Majesty, his heirs and successors, forever; and, as a further condition of this grant, that the grantees herein mentioned, within three months from the date hereof, signify their consent and acceptance, as well as their fulfilment and conformity to the whole of the conditions herein specified, by countersigning these premises with their hands and seals, and, on failure thereof, to receive no benefit by the aforewritten grant; always provided there be no Indian war within any of the terms and limitations aforesaid, for doing the duty conditioned in this grant; and in case that should happen, the same time to be allowed for the respective duties, matters, and things as aforesaid, after such impediment shall be removed.

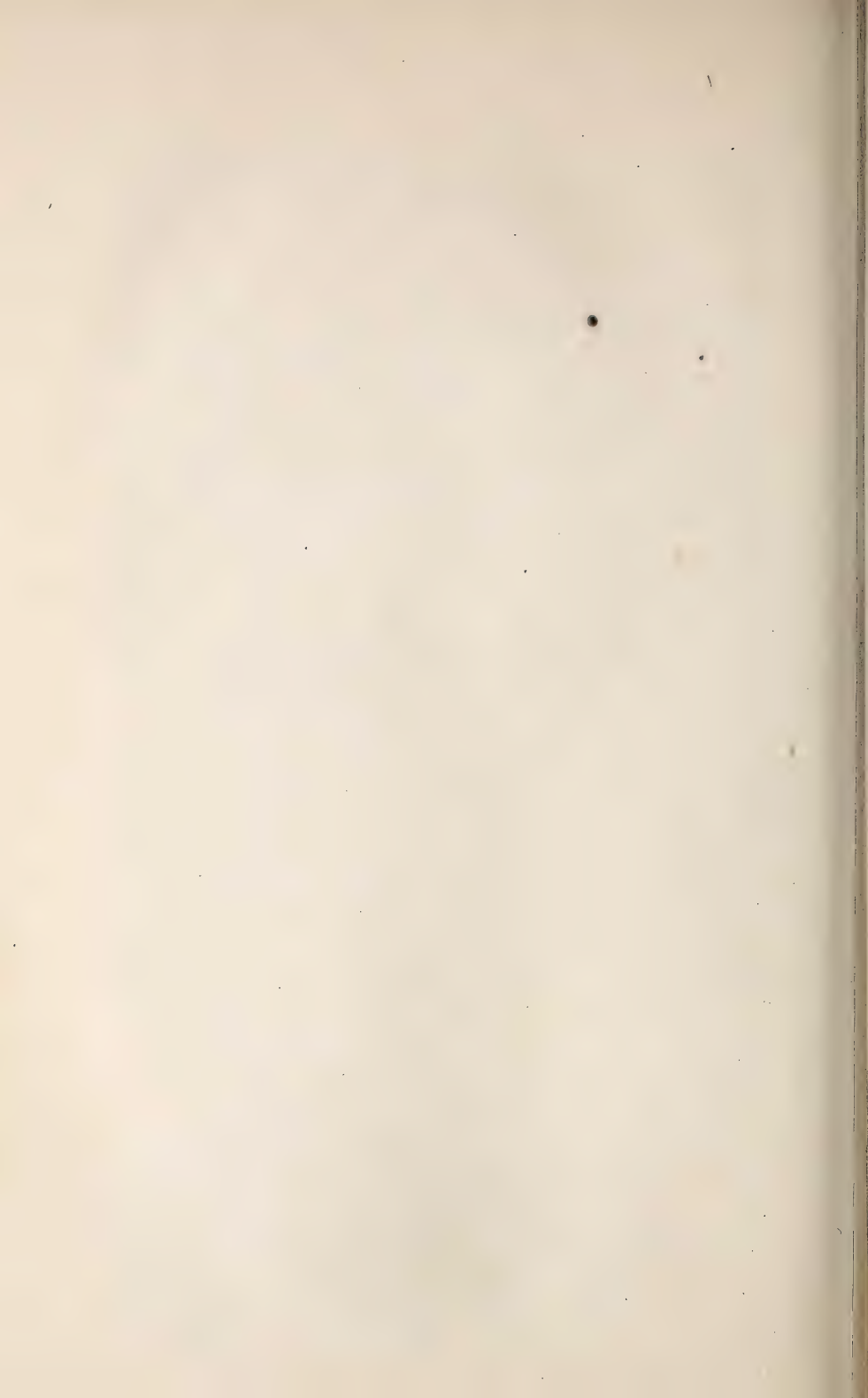
To all which premises, Joseph Blanchard, agent for and in behalf of the said grantors, on the one part, and the grantees on the other part, have hereunto interchangeably set their hands and seals, this twenty-fourth day of December, 1752.

Signed and sealed.

JOSEPH BLANCHARD, in behalf of grantors,
 and grantees.

This charter was accompanied by a "schedule of the Lotts as they now stand granted; the Home lotts were laid out for fifty acres of the best Land and qualified for poor Land with a larger Quantity; the second Division contained two lotts for each share of one hundred and fifty-three acres each — as returned by Robert Boyes, Esq., authorized by the grantees for that purpose."

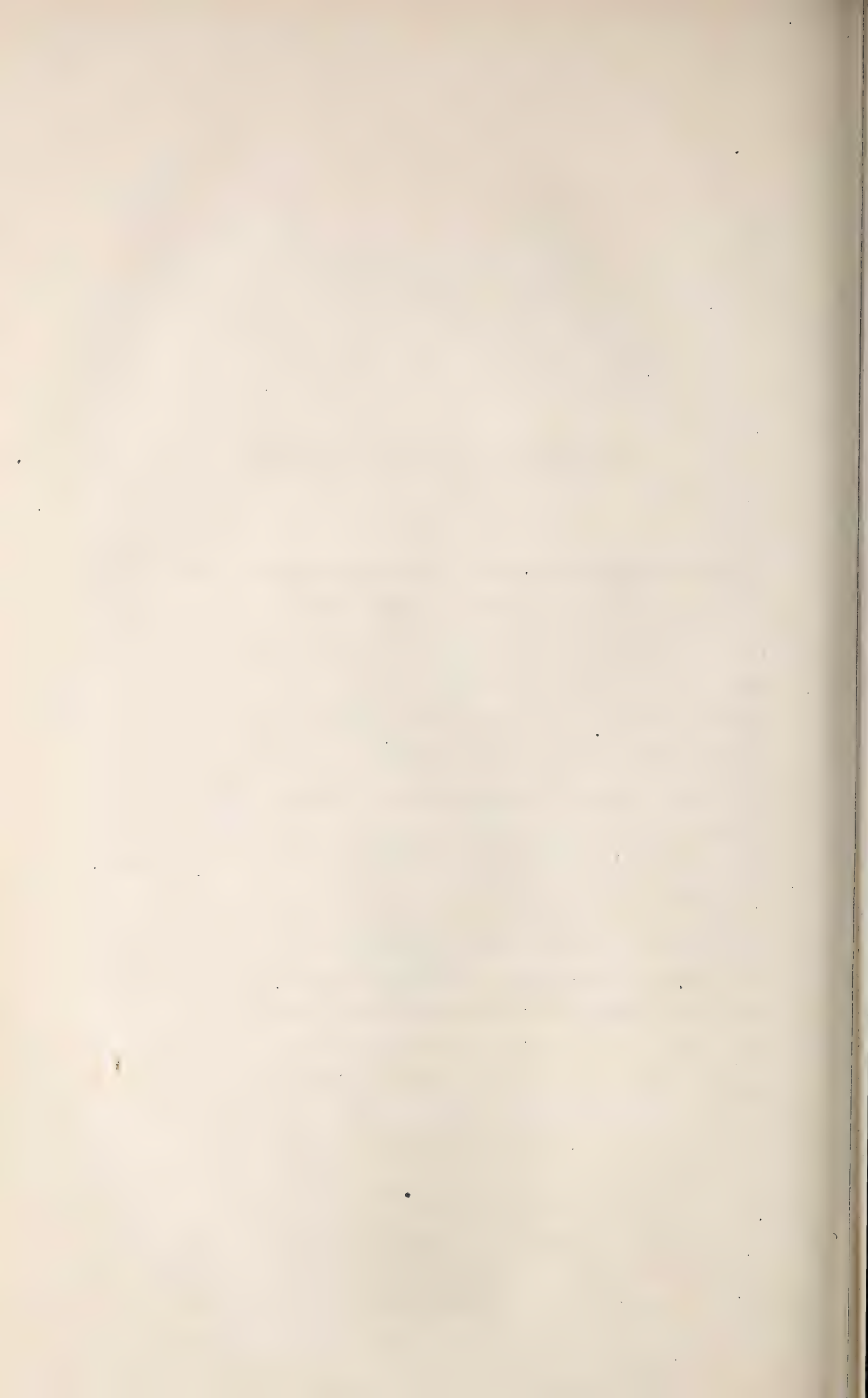
The addition to the old limits of New Boston began at the northwest corner of present limits, and ran parallel with the northern line, west about two miles and a half, thence nearly south, parallel with the west line of present limits about three miles and a half, and thence by Lyndeborough, to the west line of present limits near Mr. William Parker's farm, making a parallelogram two and a half miles from east to west, and three and a half miles from north to south. In the southwest corner of this tract was located a farm for the grantors, containing four hundred acres; in the southeast corner was another lot laid out for the grantors, "of four hundred and thirty acres, with allowance for what part of the Haunted Pond it takes in;" and in the centre Col. Joseph Blanchard's farm was located, containing three hundred acres. The remaining portion was divided into fifty-one lots. This division was made in "1753, by order of Robert Boyes, Esq., Comitee, for Matthew Patten, Surveyor." The dimensions as given above may seem too large for the "New Addition," but they correspond to the plan referred to above.



WARREN R. COCHRANE.

Mr. Cochrane is the son of Hon. Robert B. Cochrane, born August 25, 1835. He fitted for college chiefly at Francestown, under Sylvanus Hayward, now pastor of the Congregational Church in Dunbarton ; and graduated from Dartmouth in the class of 1859. Mr. Cochrane was appointed tutor in Dartmouth College in 1861, and subsequently elected for another year, but was compelled to relinquish his relation to the college on account of ill health, which at present, requires freedom from severe mental application. His many friends sadly deplore his physical indisposition to enter some field of Christian activity, for which he is so well fitted, both by discipline of intellect and grace of heart.

Mr. Cochrane consented, with great reluctance, to deliver a poem on the occasion of the Centennial ; but the plaudits of the assembly assured him of their high appreciation of it, and the reader will find no less pleasure in its perusal.



P O E M .

Who does not feel as year by year departs,
As one by one our loved companions fall,
That stronger sympathies should bind our hearts,
And larger fields our memories recall ?

Who has not felt that age to age should bear
Its friendly gifts, its pledges of regard,
Wrought in the forms of eloquence and prayer,
Traced in the lyrics of the humble bard ?

Who has not felt that the historic pen
Had grown too partial to the suns of fame,
As though kings could be something more than men ;
And humble souls be left without a name ?

Have not the humblest minds, the wisest sages,
A like ambition to be linked at last
With all of fame that lights the future ages,
And all of glory that adorns the past ?

Do we not come to-day with some such feeling,
Such hope of blessing, and of being blessed,
Here at the altar-place together kneeling,
The gray old century our only guest ?

The war-horse is worn when the battle is won,
The limbs are weak when the race is run ;
And every power of arm or mind
By man directed or man designed
Is wasted in a single day, —
Begins, develops, and dies away,

As philosophical people say.
 Then can it be strange that a muse like mine,
 A stranger to the original time,
 Unwinged by genius, unfired by wine,
 And uninvoked in a single line,
 Somewhat weary and weak appears
 In a backward flight of a hundred years?
 Can it be thought that the jaded thing
 Would then be able to charm or sing
 Without a draft from the nectared spring, —
 Some needed rest from a flight so far,
 Where the homes of its lost companions are;
 In the crumbling halls of the dreamy past
 Where the joyous shout, or the trumpet-blast,
 Where the songs of peace or the cannon's roar
 Are heard no more — are heard no more?

Then let us pause — since pause we will —
 In the rough old church on the top of the hill,
 And standing where our fathers trod,
 Offer, like them, our prayer to God, —
 Our praise to God that we, to-day,
 Have a house of prayer and a heart to pray, —
 Our praise, that He who ever hears
 Has blest our fathers' prayers and tears
 Through the changing scenes of a hundred years!
 Next let us honor them who came,
 To feed devotion's holy flame,
 To hear God's voice, and learn his will,
 In the rough old church on the top of the hill.
 Hard by the spot where they sung and prayed,
 One by one have their graves been made,
 And their names like those of every age,
 Are fading away on memory's page.
 But their deeds are written in larger lines,
 In the towering elms, and the mossy shrines;
 In the fruitful fields and the "meadows gay,"
 On the hills where the flocks of their children stray,
 In the laws they established and we obey;

And the sires are seen in the sons to-day !
 'Tis a heritage rich to be owned as heirs
 Of sires like them and lives like theirs ;
 And a sacred duty here to-day, —
 And year by year till we pass away, —
 To name, to love, to honor those
 Whose prayers in God's first temples rose ;
 Whose strength these grassy slopes have cleared,
 Whose hands these ancient piles have reared,
 Whose places are remembered still
 In the rough old church on the top of the hill.

The men we praise were godly men,
 Who lived in Christian honor then,
 With humble heart and poor array,
 Walking the strait and narrow way,
 Content if God his grace bestowed,
 And hope illumed the stormy road.
 No shallow pride inspired their breast,
 No summer dream, no earthly rest ;
 But, earnest, thoughtful, much in prayer,
 They toiled as faith directed where.
 Faith was to them a living power,
 No tinsel robes to them were known ;
 They plucked the fruit, and not the flower,
 They lived for heaven — and heaven alone.
 Each Sabbath morn the preacher's call,
 Was heard and answered by them all,
 With simple garb, and manners grave,
 As if each had a soul to save.
 And oh ! if we could come like them, —
 With none to scoff, evade, condemn, —
 All eager to the house of prayer,
 All earnest in devotion there,
 How quickly would the prospect stir,
 Each dull and thoughtless worshipper !
 How gladly would we linger still,
 In the rough old church on the top of the hill !
 And a quaint and a queer old church was that,

Where the gray-haired sires of our fathers sat;
 With its framework strong, and its fashion old,
 It was cushionless, carpetless, clean and cold;
 While carelessly hung the huge sounding-board,
 That, when the preacher whispered, roared;
 And when he roared, it thundered so,
 It shook the very walls below!
 Assisted thus, he could not lose,
 His hearers in those huge old pews,
 In which a regiment might snore,
 Or Roman holiday be kept,
 When Rome was all the world, — except
 The ashes that in Sparta slept.

The men we praise were men of nerve;
 They would not bend, or yield, or swerve
 From duty's narrow path to gain
 The applauses of the weak and vain.
 Theirs was a higher, larger plan, —
 To honor God, to ennoble man;
 And mark their lives, whoever would,
 This double aim was understood.
 They were a bold and fearless race;
 They bearded danger to the face,
 Thirst, hunger, cold, and beasts of prey,
 And savage men more fierce than they,
 And war's grim garments rolled in blood,
 The fire, the famine, and the flood:
 Still to their God and country true,
 They bore the fiery banner through.
 In every rise and every fall,
 They owned alike the great and small,
 Cared for their own and then for all.
 First to the few, to whom we owe
 Our highest duty here below,
 Then to the world was freely given,
 But first and last and all to Heaven.
 And so in fortune's smile or frown,
 In rural haunt or crowded town,

Whate'er we think or feel or do,
 Still is it best, and still 'tis true,
 Our noblest work, where'er we roam,
 Begins, like charity, at home.
 'Tis true that theirs were humble lives,
 Secluded homes and godly wives ;
 Yet humblest, happiest, sterling pleasure
 Is not gay and gilded treasure ;
 'Tis a spirit deep and holy,
 Dwelling with the meek and lowly ;
 'Tis a calm and quiet feeling,
 Duty-bought, and love revealing ;
 'Tis a blessed flame that glows
 In hearts like theirs and homes like those
 Where wants are few, where creeds embrace
 The Bible and the altar place ;
 And human hearts have never found
 Serener peace or holier ground.
 Nor fail we ever to repeat,
 Religion and retirement sweet,
 In loving life-long league allied, —
 With her whom both have sanctified,
 Make all of home that home endears,
 And all of earthly hope that cheers,
 Or human life except its tears.

The gravelled walk all shaded o'er,
 The chiselled step, the gilded door,
 The stately hall, the cushioned chair,
 And flowers nursed in foreign air,
 And gay and festive music there,
 Where fortune smiles, and fashion brings
 Her host of unremembered things,
 From Afric's sand, or ocean's foam —
 This is not home, this is not home !
 But the willing hand and the ready art,
 A smile when we meet and a tear when we part,
 From an angel's eye, but a woman's heart, —
 That soul which stands in human form

'Mid the chills of life's winter serene and warm,
 Like an island of peace in an ocean of storm,
 Cheering the way when our prospects die,
 When the lightnings flash in the darkened sky,
 Or peacefully, quietly, earnest to share
 In the daily toil and the evening prayer ; —
 Kindness and charity, cheerful and free
 As the soul of a Christian should ever be ;
 Haste to forgive, and a heart to endure
 The failings which tenderness cannot cure,
 Or the fault of a friend, though neglected and poor ; —
 Joy in receiving what mercy bestowed,
 Patience in bearing the heaviest load,
 Though dark be the prospect, though thorny the road,
 Though faded each dream that a transport gave,
 When hope wreathed her flowers round our path to the grave —
 This, — in luxury's gilded dome,
 Or the poor man's cottage — this is home !

Such homes as this were dotted o'er
 These stately hills of yellow prime ;
 And added to each humble store
 Was the open heart and the open door,
 In the days of the olden time.
 I'm afraid we cling to each little dime
 Of the much which God is giving us now,
 With a fiercer grasp, though its worth be small,
 Than they who opened the way to it all ; —
 • And I long, like the traveller of wintry brow
 After sixty years, as he comes to climb
 These hills where his feet were wont to tread
 With the hopes that are blighted, the friends that are dead,
 For the cordial welcome that met him of yore,
 For the open heart and the open door
 Of the days of the olden time !

The men we praise were men of toil ;
 They chose, they cleared, they tilled the soil ;
 And on each spot, thus tilled and cleared,

A rough, rude, humble cot was reared,
 Nestling the towering hills between,
 Hid under leafy folds of green,
 Near nature's heart at rest, as though
 The hand parental left it so,
 As if in slumber soft and low.
 From these our stately homes have grown,
 Homes that we boast to call our own —
 Fields, orchards, houses, — all that please
 The lovers of taste, or the lovers of ease.
 Labor then was lord in the land ;
 The sun-burned brow and the toil-worn hand
 Were the freeman's boast and the lover's pride :
 The poor man's comfort and hope and guide
 Were the strength that was full, and the arm that was tried.
 And even the women, though women of wealth,
 For the sake of beauty and vigor and health,
 For the sake of those who in sadness or mirth
 Bear the dearest names that are spoken on earth, —
 By choice or necessity — no matter which —
 Taking the distaff, or taking the stitch,
 Spinning all day by the open door,
 Weaving the very clothes they wore,
 Riding the horse through the field of corn
 In the jocund hours of the early morn,
 Driving at twilight the waiting cows,
 With the arms full loaded with hemlock boughs
 To be traced in a broom ere the coming day
 From its eastern chambers should dance away ;
 Were always working at useful things,
 As though time had *value*, as well as wings ;
 Bright, vigorous, fair, and strong,
 It is not strange that their lives were long.
 But oh ! how changed is the modern taste ! —
 To work in the field is to be disgraced ; —
 Distaff, spinning-wheel, and loom,
 Sweeping with a hemlock broom, —
 Or any at all, — is an awful doom !

Healthy life in the open air,
 Roaming free as the breezes there,
 Health-stamped lips by nature minted,
 Tinted cheeks — by nature tinted —
 Suit not ladies' taste, they say, —
 Will not serve the world to-day;
Paint supplies an easier way!
 Fashion now bears absolute sway;
 First ambition, hope and dream
 Now is not to *be*, but *seem*;
 Dress becomes the chiefest art,
 Fills the head and fills the heart; —
 At home, at church, in every station,
 'Tis the theme of conversation.
 Thus many a modern belle, I know,
 Lives for nothing at all but show,
 Twenty, thirty years, or so,
 Half-alive in heated rooms,
 Carbon acids and perfumes;
 Dragging life's journey wearily through,
 Time hangs heavy on idle hands, —
 Always longing for something new;
 Being happy with nothing to do
 Is "out of the ring," as the matter stands;
 And the pale, weak daughter of fashion and ease,
 Who presides in the parlor as nice as you please,
 Who ponders over some love-sick book,
 While her mother remains in the kitchen to cook, —
 Whose jewelled hands are as softly white
 As the dancing foam, or the starry light;
 All spiritless, passionless, colorless, frail
 As the trembling leaf in the maddened gale, —
 She is not what her mothers were,
 And they are mysteries to her!
 But much to be pitied as she may be, —
 And more to be pitied I think is he
 Who plods the life-journey with such as she, —
 Yet she merits not pity or scorn like him
 Who bears the name that his sires have borne

With the fire at the altar-place grown dim,
 And the name of its honors shorn.
 I pity the son of illustrious sires,
 Too weak, too degraded to bear their proud name,
 In whom the last spark of their genius expires
 In the foul breath of luxury, riot, and shame.
 And while this cannot be spoken of us,
 I know there is need of unwearying care ;
 We are all in the way to be ruined thus,
 And some of us doubtless, are almost there,
 And if these hills may justly plead
 Some freedom from the common curse,
 'Tis of the *sires* and not the *seed*, —
 Their honor that we are not worse.
 Howe'er the unwelcome prospect dims
 Throughout the land each patriot eye,
 Its youth are wild with modern whims —
 They ask not either whence or why,
 But follow, like shadows, each dreamer that shine,
 And, shadow-like, grow as their leader declines.
 They linger at theatres, billiards, and chess,
 Take pride in soft hands and extravagant dress,
 Instead of the manly toil which bore
 The laurel and palm in the days of yore.
 Too proud to work on their native ground,
 They must fathom the ocean of sight and sound ;
 Teach, speculate, peddle, roam, —
 Anything rather than work at home !
 And so they are gone to the shop or store,
 They are digging after the golden ore,
 They have got into office, and live at ease,
 They are spreading sails in the distant seas,
 They are editing papers, or telling lies,
 In the shape of lawyers, or doctors wise ;
 They are making candy and cordials and pills,
 Equally good for a thousand ills ;
 Pectoral, sarsaparilla, and schnaps,
 Bitters, and ointment, — and money perhaps, —
 Anything paying well fits like a charm, —

Anything rather than work on a farm !
 They, too, bow down at the fashion shrine,
 In their father's earnings dress and shine ;
 They play politician and lover and sage,
 They flirt, sentimentalize, swagger, and rage ; —
 Equal adorers of Bacchus and Mars,
 They indulge in choice brandies and puff good cigars,
 Enveloped in smoke, like a war-ship at bay,
 While their gloved fingers brush the white ashes away !
 And so while the money comes free when they say,

Each stripling smoker walks forth with delight ;
 He is surely a pillar of cloud by day,
 And a pillar of fire by night.

He is large, important, conceited, and bold ;
 Though boyish in years, he is learned and old ;
 Is charmed to real frenzy while cutting a dash,
 With scented ringlets and trim moustache,
 With rings and other observable trash,
 And runs upon credit when he can't upon cash !
 The homely virtues, the simple truth
 Which reigned in the bosom of age and youth
 In the peerless days of our fathers' prime
 Are now, they tell us, behind the time.
 And the young man tickled with jewels of gold,
 Makes his morals fit to the popular mould ;
 While with accents smacking of foreign clime,
 And an eye that whispers of secret crime,
 He swells along with a sickening pride,
 Like a Neptune girt in his foamy tide !
 He adores the menagerie, circus, and race,
 Thinks less of his *fate* than he does of his face ;
 Visits each popular place of resort,
 Learns the pet words of flattery, joke, and retort,
 Worships fast horses, and talks quite well
 In the nauseous slang of the drinking cell,
 Or the oath-burdened dialect spoken in hell !

Oh ! give me the rough, worn palm of the man
 Who dares to do with his might what he can ;

Who shuns *fast* ways and unprincipled friends,
 And stands like a rock where the current descends!
 Who strives to live by the good old rules
 In a day of do-nothings and jockeys and fools;
 Who honors the home where his childhood was passed,
 And clings to the dear old spot to the last!
 Some turn from their homes as necessity calls them,
 With a tear in the eye that looks back as it goes;
 And some with real rapture as time disenthalls them
 From the bonds which paternal affection bestows.
 With a smile for the one and a sigh for the other,
 We bless them, though feeling alone and bereft,
 Not doubting that each will come back as a brother,
 And years will make dearer the homes they have left.
 And we would not detract from the praise that is due them
 As the tear-drop again fills the eye that returns
 Where the few that are cherished in memory knew them,
 And the altar of friendship still faithfully burns!
 While I honor the man who comes back with his laurel
 All blooming and fresh on the time-wrinkled brow,
 From the scenes of debate or of national quarrel,
 To blend with his kindred who follow the plough,
 I cherish, I love the true hero who lingers
 Life-long at the tomb where his fathers lie;
 While the time-god is writing with skeleton fingers
 Each scene on the *heart* as it fades from the *eye*.
 I love the ambition which hovers the highest
 To the fount whence our earliest pleasures flow,
 Whose flight, like the lark's is the surest and highest,
 While its home is unseen in the valley below!

Labor then being lord in the land,
 Everything had to be done by hand —
 Weaving, knitting, sewing-machines,
 Planting, reaping, mowing-machines,
 The engine steaming o'er land and sea
 Were among the dreams of the things to be.
 Or perhaps they saw as the patriot sees
 That luxury thrives on things like these;

That idleness, indolence, pomp, and ease
 Are the fruits that follow beyond control
 As sure as the heaven will work through the whole,
 Or the needle point to its chosen pole,
 While the gathered harvest in every clime
 Is traced in blood from the morn of time.
 Even church-going then was a work to be done ;
 Roads there were few and vehicles none ; —
 Five or six miles over paths like those
 Where the wild beast roams or the hunter goes,
 Barefoot all, with shoes in store,
 Put on ere they entered the sacred door ;
 Sermons full two hours long,
 The full proportion of sacred song ;
 Prayers that asked at a single birth
 For all of heaven and all of earth ; —
 Home by the light of the setting sun, —
 Church-going then was a work to be done.
 But now if we ride in our dainty sleigh
 Some two or three miles on the Sabbath day ;
 If a little heat or cold we bear,
 If clothes out of fashion we sometimes wear ;
 If we *sleep* like a pulseless thing of art
 While a *half-hour* sermon is *read* to the heart,
 We think we are meriting sovereign grace,
 And running with patience the Christian race !
 Women made bare the head like men,
 As they entered the “ holy of holies ” then, —
 I would such an era might come again ; —
 But not if the things which are yet to be,
 Follow fashion’s late decree,
 And the delicate gear be ingeniously spread
 Some feet in the rear of the wearer’s head.
 How oft have we pitied some spirited miss
 Who thought she must wear what other folks wore,
 As she dragged through the wind such a streamer as this,
 While her head was as bare as they made it of yore !
 ’Tis amazing, what a wonderful size
 These objects of woman’s affection attain ;

What wonderful figures for curious eyes, —

Airy, feathery, flowery, vain ; —

So that not a meeting-house in the land

Would hold all the bonnets as now arranged,
Were the frail, silky monsters untouched by the hand,
And the thing with the nicest precision planned, —

And hence the old custom is properly changed.

Besides, 'twere the greatest of crimes I know,

To have our ornaments out of view,

So that pride have nothing at all to show,

And fancy nothing to do !

The men we praise were men of fun,

Fat, laughter-loving, hale, and strong,

They loved the angle and the gun,

The story and the song.

In toil or danger, good or ill,

Jocose, facetious, happy still,

With humble recompense content,

Rejoicing on their way they went.

Priest, layman, all agreed to take

“ A little wine for the stomach's sake,”

And a little more for the sake of that ; —

Some hours “ ayont the twal ” they sat,

And “ pouzle ” and cider went freely down

In the early days of the good old town !

And often now is the story told,

How the glass went round to the young and old,

And the social circles of every craft

Grew merry over a stronger draught.

But though some tares have flourished with the wheat,

Gathered and garnered through each varied year ;

Though pride and fashion, folly and deceit

Each grown to huge dimensions now appear ;

Though simple manners, unpretending dress,

The healthful habits and the humble fare

Of those whose memory to-day we bless,

If lingering yet, are unobserved and rare ;

Contrasted still, the present and the past,

Some nobler traits continue to arise ;

And while each age seems better than the last,
 Fame's proudest meed and learning's richest prize,
 Truth's greatest victories, and freedom's too,
 And forms of government of old unknown,—
 Science and art to God and nature true,
 Brighten all ages, and adorn our own !
 For the shade of America's latest light, —
 The era to which we are bidding adieu, —
 Is better than cycles of Aztec might,
 Or a thousand years of Peru !
 Chains that bound the mind are broken,
 Words that chafed the tyrant spoken,
 Bright examples wake and nerve us,
 Powers of nature come and serve us.
 Full of knowledge and full of skill,
 Man moves on in his dignity still,
 Ruling the elements at his will ;
 Floating far up 'mid the silvery clouds,
 O'er the moon's white pillow and vapory shrouds ;
 Bidding the waters turn the wheel
 Which moves o'er their bosom the iron keel ;
 Reading the news in his cushioned car,
 Flying away like a flying star,
 Leaving a trail of steam-cloud there,
 Like a comet's tail in the midnight air !
 Oftentimes as the setting sun
 Views some deed of glory done,
 Something new in the busy world,
 Freightèd ship on the breakers hurled,
 Rise or fall in the price of gold,
 Tide of battle backward rolled ;
 Popular vote in a distant State,
 Awful accident, trying fate ;
 Proclamation in every corps,
 Call for a hundred thousand more,
 The man of traffic in every grade,
 Turning away from the haunts of trade,
 To the rural home where his idols are,
 Jumps from his seat in the flying car,

Whispers a word to the magic-wire —
 Victory, glory, murder, fire !
 Something lost in the hurried way,
 Business plans for the coming day ;
 Laughs to himself while the lightning goes
 Telling the news like a thing that knows !
 Dashes back to his vacant chair,
 Just in season, nothing to spare,
 On they go, darting o'er valley and stream,
 Like the living forms of a summer dream !

Thus are we now ; the hunting-grounds
 The rocks and rivers, woods and mounds,
 Are changed and changing. Save some spot
 Where rude tradition says they fought,
 Save some few names which cling to-day,
 To hills and falls, to creek and bay,
 A hundred years have wiped away
 Each vestige of that kingly race
 Whose tragic aim and end embrace,
 In blazing home and bloody vow,
 All that is written of them now ;
 Whose children, step by step, are pressed,
 Weak, weary, wasted, to the west.

Here 'mid these hills, thus gorgeously arrayed
 By patient toil and unremitted care,
 The forest waved with its unbroken shade,
 The dark-eyed maiden tossed her jetty hair,
 The hunter roamed in unoffended pride,
 The arrow whistled through the quiet air,
 The wigwam nestled by the river side,
 The smoke curled heavenward through the narrow
 glade,
 The trees grew, flourished, withered, and decayed ;
 And so the red man's children grew and died,
 Brave, noble, free, untaught and undismayed !

But climb with me to-day yon towering height
 Which first is tinted with the morning light,

Or nearer still where Moor's devoted mind
 From life-long labors left the world behind ;
 Or yonder hill where Bradford's classic eye
 Drank the charmed loveliness of earth and sky,
 And oh ! what change on every side appears
 Wrought in this period of a hundred years !
 See the broad fields in summer verdure dressed,
 The happy flocks within the shade at rest ;
 The neat, white cottages along the hills ;
 The grassy meadows and the busy mills ;
 The laughter-loving brook and singing bird ;
 The loud steam-whistle in the distance heard,
 The modest school-house in each valley seen,
 With happy children sporting on the green ;
 The church, our country's shield, preserver, friend,
 Where Christian people in devotion bend,
 Its sweet-toned bell whose distant-echoing tongue
 Rolls where the war-whoop of the savage rung ;
 The northern peaks in cloudy robe unrent,
 Southward the scene in distant azure blent ;
 The setting sun of other climes a guest,
 In golden glory deck the shining west,
 While lingering rays in tender sweetness play
 Round the green summits as they fade away, —
 And sweetest, tenderest, longest, it is said,
 O'er the white chambers of our sainted dead !
 And oh ! when autumn drapes in harvest hues
 This scene of loveliness which fancy views,
 And art divine its blended colors weaves,
 Like rainbows dropped upon the blushing leaves,
 How sweetly changed is every field of green, —
 June gray and chastened in September seen,
 Mild summer lingering in the autumn breath,
 With all of beauty that is sweet in death !

And is it strange that the old Indian sires,
 Loving the beautiful much as we,
 Had here their counsels and their altar-fires,
 Back in the ages when they wandered free ?
 Can it be true that such a clime of beauty,

Scenes which outshine the eloquence of art,
 Have reared no martyrs of reform or duty,
 No names that thrill the universal heart ?

Shall it be said that no poetic fires,
 No light of genius ever sparkled here,
 Where all that pleases, elevates, inspires,
 Fills the charmed eye and trembles on the ear ?

No — never thus. Though not in golden lines
 Our names are written, or our glory shines ;
 Though on each field where many a patriot bled,
 It was not ours to lead but to be led ;
 Though from these hills no star of science rose,
 Shone o'er the world and unabated glows,
 Still where yon shrine each sacred trust inurns,
 Where, unmolested, dust to dust returns,
 Where noble hearts have conquered inward wrong,
 Where tears of tenderness fall fast and long,
 Where hope repeats her undissembled prayer, —
 There are our princes and our heroes there !
 Pilgrims and warriors may not come to tread
 With reverent feet above each narrow bed,
 Nor pride and wealth their dainty watches keep
 Where the “ rude fathers of our hamlet ” sleep ;
 But human laurels never did nor could
 Fix the soul's nature as its highest good ;
 Fame's coveted rewards are gained too late
 To make us eloquent or make us great ;
 Though what we *do* may shine in common eyes,
 'Tis what we *are* that makes us truly wise.

We know but little of our greatest men,
 Knights of the sword and masters of the pen ;
 Uncalled by fate, to milder calls they bow,
 Perhaps, like Burns, to follow at the plough.
 Nor worthy less, though in that silent land
 Where all untitled, unexalted stand,
 No towering monument or gilded bust
 Pays its false honors to the nameless dust.

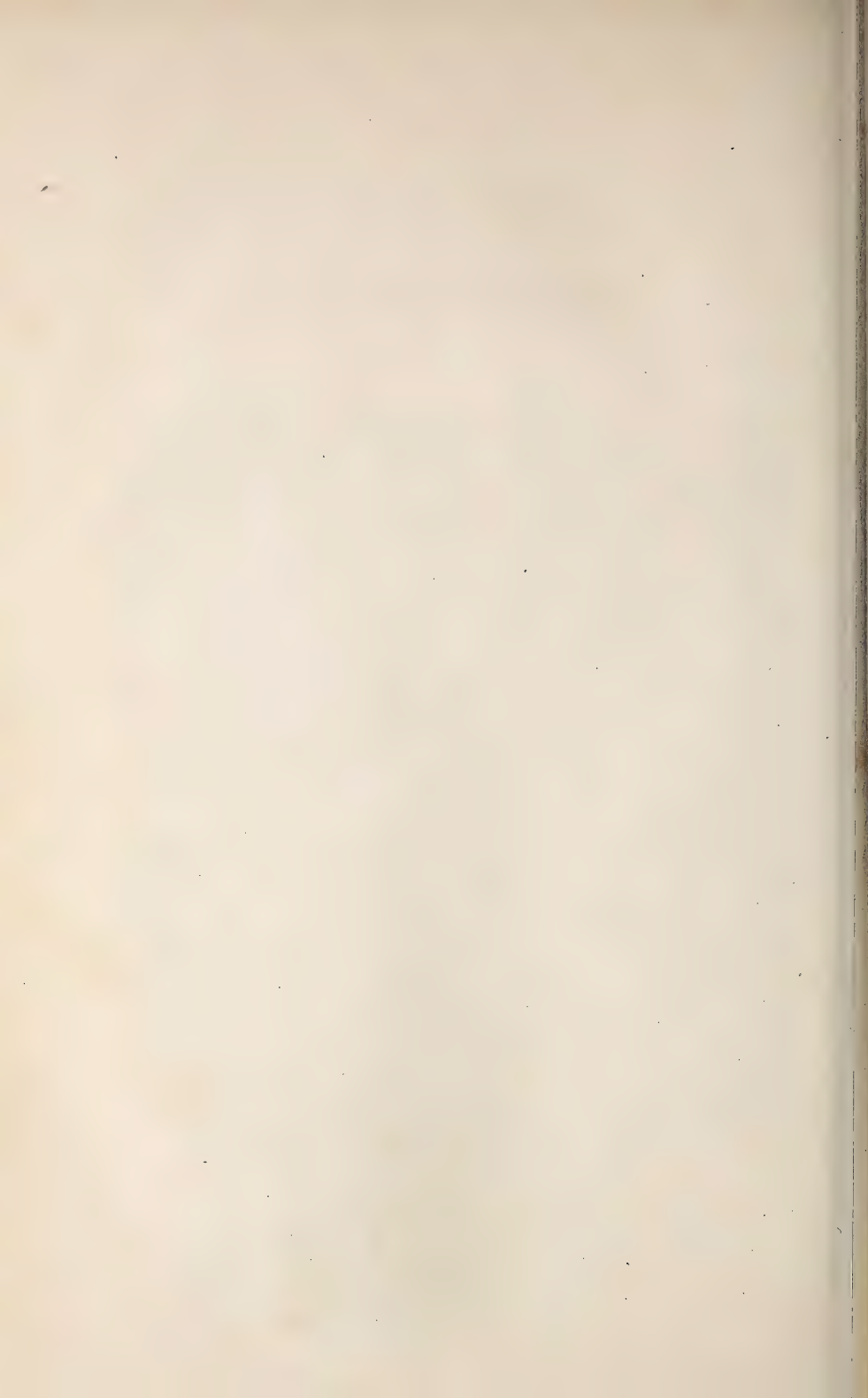
So, while we see by memory's clouded sun
 The words and deeds of each departed one,
 No human eye can look within the veil,
 See where they really stand, or where they fail;
 See the true eloquence whose smothered fire
 Awoke not human praise, or human ire, —
 The humble Pitt, the unassuming Pope
 Whose ashes sleep in yonder grassy slope!
 But while the past its inspiration stirs,
 While trembling age to joyous youth recurs,
 While noble deeds revive the sinking breast, —
 By hope deserted, or by grief depressed, —
 Oh! may we think what heroes suffered thus,
 What happy homes have been prepared for us,
 What sacred rights by noble sires we gain, —
 Ours to enjoy and ours to maintain!
 Fired by the past, let every soul prepare
 For noble principles to do or dare, —
 True, like our sires where'er the conflict be,
 As justly glorious, and as nobly free!
 Let patient Hope her triumph ne'er resign,
 Let constant Faith through constant virtue shine,
 And sacred Truth her saving power impart
 To every sentiment and every heart!

So if dark be our path through the waves we are
 tossed on,
 Or honor and peace the reward of our care,
 We never may blush for the hills of New Boston,
 Or the homes of our kindred that wait for us there!
 And so if our pilot should ever be lost on
 The fathomless ocean of grief and despair,
 Our hearts will turn back to the hills of New Boston,
 And the homes of our kindred that wait for us there!
 And oh! when Death scatters his chill and his frost on
 The brow of each son who was nurtured in prayer,
 May our friends bear us back to the hills of New
 Boston
 And the *graves* of our kindred that wait for us there!

JOSIAH W. FAIRFIELD, ESQ.

He was the son of John Fairfield, Esq., born August, 1803; fitted for college at Andover Academy, Mass., and graduated from Dartmouth College in 1825. He taught an academy at Chesterfield parts of two years, having for his pupil the late Governor Haile. In 1827 he went to Hudson, N. Y., and became principal of the academy in that city, which position he retained five years, studying law meantime with the celebrated Elisha Williams, and began to practice in 1832. Mr. Fairfield has been largely interested in railroad enterprises, holding important positions in them, while the cause of education has always found in him a friend, and all righteous reforms a cordial advocate. He was a member of the last General Assembly (N. S.), and is largely known as a philanthropic, Christian gentleman.

April, 1829, Esquire Fairfield married Laura, the second daughter of Hon. Asa Britton, of Chesterfield, N. H., by whom he has two sons living. The eldest, George B., is with his father, and William B. is a lawyer at St. Charles, Iowa. Both sons are married. Mr. Fairfield buried a daughter in 1852, and, February, 1864, he was called to part with his wife. She was an estimable, Christian lady, and died full of faith, hope, and joy. After giving many precious directions, she bade each of her friends "good-by," then folded her hands across her breast, and said, "Now I am ready, all ready," and expired immediately. The end of a devout Christian is peace.





J.B. Ford's Lith.

Yours very truly
J.W. Fairfield

RESPONSE OF JOSIAH W. FAIRFIELD, ESQ.

New Boston. — Pleasant traditions and memories are cherished by absent sons and daughters.

MR. PRESIDENT : —

No man can relate his recollections and pleasant memories of any place or people, without speaking more or less of himself. He is, as Æneas says of his history, necessarily a part of what he recites. This constant reference to one's self becomes insufferable egotism, unless the hearers perceive the necessity, and throw a broad mantle of charity over the sinning speaker.

That mantle is required on this occasion, and the speaker only hopes it will be long and broad enough to cover a multitude of sins.

We all know that the early settlers of this country were a peculiar people, and none were more so than the Scotch immigrants who found their homes in this town and county. They were Presbyterians of the original Covenanters type, but greatly modified and improved by two transplantings, first from Scotland to Ireland, and then to the forests of the New World. There is no race more tenacious of their original elements of character than the Scotch ; and, through all their persecutions, changes, removals, and improvements, they retained their recollection of wrongs, and cherished their likes and dislikes, as an inheritance never to be broken or alienated.

The Puritan was one of their dislikes. Our Presbyterians, on arriving at their new homes, found themselves surrounded by the Puritans, a people equally as fond of liberty, and rigid in their notions as themselves ; still they disliked them, and there was a rank jealousy between them. The Independents, under Cromwell, had crushed the fond hopes of supremacy which the Presbyterians had nearly attained in England, and it

was a work of time to reëstablish a feeling of trust and confidence. This jealousy manifested itself early in the settlement of this town. The earliest tradition that I remember of this people, had relation to this. The Scotch would at first suffer no intermarrying with the Puritans ; and, if their daughters were as fair and beautiful then as when I first knew them, no wonder that the Puritan young men felt themselves shut out of Paradise. Be that as it may, the tradition is, that it was no uncommon thing for the Scotchman to find at his door a ragged pedler, mounted on some miserable nag, with saddle-bags, filled with potatoes on one side and a huge jug of buttermilk in the other, and crying his wares, with affected blarney, "Buttermilk and peraties ! buttermilk and peraties ! Paddy, will you buy ?" If the pedler got off with an unbroken head, of course he was a lucky fellow, and continued his insulting raid. This was retaliated, of course, and the Puritan would be called up at all hours in the night, and called out at all hours in the day, by a sorry pedler, crying through his nose, in true Roundhead style, "Pumpkins and molasses ! pumpkins and molasses ! Barebones, will you buy ?" Hence, the names of "Paddy" and "Pumpkin" became common in their mutual salutations. But these animosities soon died out, and the Puritan settlers became Presbyterians, and the Presbyterian made *pumpkin-pies*. The Rev. Mr. Moor, or "Priest Moor," as he was called, became the pastor of this people, and a genuine, noble man he was, if we may judge by the reverence and affection with which his name was mentioned long after his death, and during my boyhood. Many anecdotes of his faithfulness and impartiality were current among the people, within my recollection. I will relate but one. Priest Moor was afflicted — as we think most pastors of those days must have been, when sermons were two hours long — by the increasing disposition of his hearers to nod during his preaching. He bore it heroically till he saw one or more of his elders falling into the same sin. He could endure it no longer, and, calling up the elder, he remonstrated with him, but without success ; then he rebuked him sharply, and the elder retorted by telling Mr. Moor to look after his own family. This greatly disturbed the good man. The minister's pew then, as now, was the worst pew in the church, and gen-

erally was under the side of the high pulpit, out of sight of the preacher. On the Sabbath following this retort of the elder, the priest discovered some one nodding, and immediately thought of the elder's retort, and his family ; so, stepping down to the broad stair of his pulpit, he looked over the railing, and discovered Mrs. Moor "fast asleep." "Nanny Moor, Nanny Moor," he cried ; but she heard not. He repeated the call, and, some one nudging her, she waked, and looked up at the indignant face of her husband, while he called out, "Nanny Moor, what did I marry you for ? Tell me that. Was it for your riches ? Na ! na ! Was it for your beauty ? Na ! na ! Was it for your vartue ? Yes ! yes ! an' fath, it seems that you have but very little of that !"* This was hardly sincere on the part of the Dominie, as Mrs. Moor was reputed to be a beautiful woman in her day, and he knew it.

But it is time to come to my own personal recollections of the people of this town. I think of them as a people exhibiting many of the peculiarities of their origin and religion ; a people such as I have never seen elsewhere. No other rural population that I have ever become acquainted with has so impressed my mind as a model population, worthy of all imitation. The old and middle-aged men of my earliest recollection were a grand old race ; grand in their physical proportions, grand in their religion and moral habits ; grand in their harmony with each other ; and grand in their free, open, generous hospitality. I can see, in my vision, two generations of men, measuring in height from five feet ten inches to six feet four inches, and with strong, robust frames in proportion. There were giants in those days. In one family, where I labored one season of my youth, was the grand old patriarch of ninety years, standing six feet four inches in height, and gathering around him on festive occasions, four sons of nearly equal size, and two daughters fit to be queens among women. If I could breathe among the dry bones of yonder sacred cemetery, and call up before you the men and women that I am thinking of, —

* The reader will observe that this is given as a *tradition*, current in the writer's youth ; and it may have had its origin in a much earlier day, and a remote region ; yet it serves to picture to us "the priest and the people" at this period. — EDITOR.

the Clarks, the Crombies, the Cochrans, the Campbells, the Dodges, Moors, McNeils, Pattersons, Warrens, and many more, their equals, and, to crown all, that prince of pastors, Rev. Mr. Bradford, standing in the midst of his people, — I am sure that this assemblage would bow in admiration, and, as one man, admit that such a shepherd and such a flock could nowhere else be found on this continent. I have said that they were grand in their religion, and in their moral and social intercourse. In the days I speak of, nearly the whole adult population belonged to the church, and nearly every child was baptized. The divisions of later years had not then broken their solid ranks. In their solemn assemblies, in their social gatherings, in their public and festive turnouts, they acted together, always with dignity and sobriety. Yet they were never bigoted or intolerant. If they had any idol, it was Mr. Bradford, their minister; and no man ever deserved the love and homage of his people more than he. Everybody, young and old, loved him; and he loved everybody, old and young. With such admiration, and such a people, there seemed no difficulty that could not be healed, and no division that could not be closed. They acted together with the same dignity in their public affairs. There seemed no ambition for office, — no electioneering for distinction. Modest merit was ever most likely to be exalted. I remember the first town-meeting that we boys were permitted to attend, probably in March, of 1812 or 1813. The people assembled on that occasion in the old church, and took their pews as orderly and quietly as upon the Sabbath. Mr. Bradford went into the pulpit, and opened the meeting with prayer. The selectmen took the deacons' seat, and called the meeting to business. A moderator was first to be elected, and some one came to our pew, and whispered to my father. He immediately rose up, and said, "Boys, we must go out." We followed him out, with sad hearts, shut out from seeing what we came to see, and we knew not why. We begged for a reason, and he told us that the whis-perer had informed him that he was the republican candidate for moderator, and must retire. In due time he was informed of his election, when we returned to the church, and saw the same thing repeated in every balloting of the day. We may smile at the simplicity and modesty of such a people; we may boast of the wondrous progress we have made in advance of

that simplicity ; we may have seen the descendants of that people, electioneering and voting for themselves ; but let us remember that our boasted progress has culminated in the harvest of corruption, treason, and rebellion, which the nation is now reaping.

The patriarchs of the town were peace-makers ; litigation was scarcely known among them ; a resort to legal tribunals was a violation of public opinion ; no lawyer ever resided here, and had one attempted it, he would have starved, if he had leaned on the law for his bread. Lawyers grew fat in all the neighboring towns, but this was the abode of peace, not of litigation. I remember that, in later years, one uneasy, unlucky wight, after resisting all offers of compromise, prosecuted his neighbor, in due form of law, and so great was the excitement, that almost the entire population turned out as defendants. The poor plaintiff was crushed under the pressure of numbers, and the verdict of the community was, "served him right !" There were, undoubtedly, troubles, disputes, and trespasses among neighbors ; and there were, I presume, the usual local magistrates in the town, but I never saw nor heard of a justice court, or a jury trial, until after I had grown to manhood, and had removed to other scenes. Conciliation was first aimed at, and, if that failed, then arbitration or compromise, or the friendly offices of neighbors, uniformly succeeded in healing the worst feuds and most troublesome animosities.

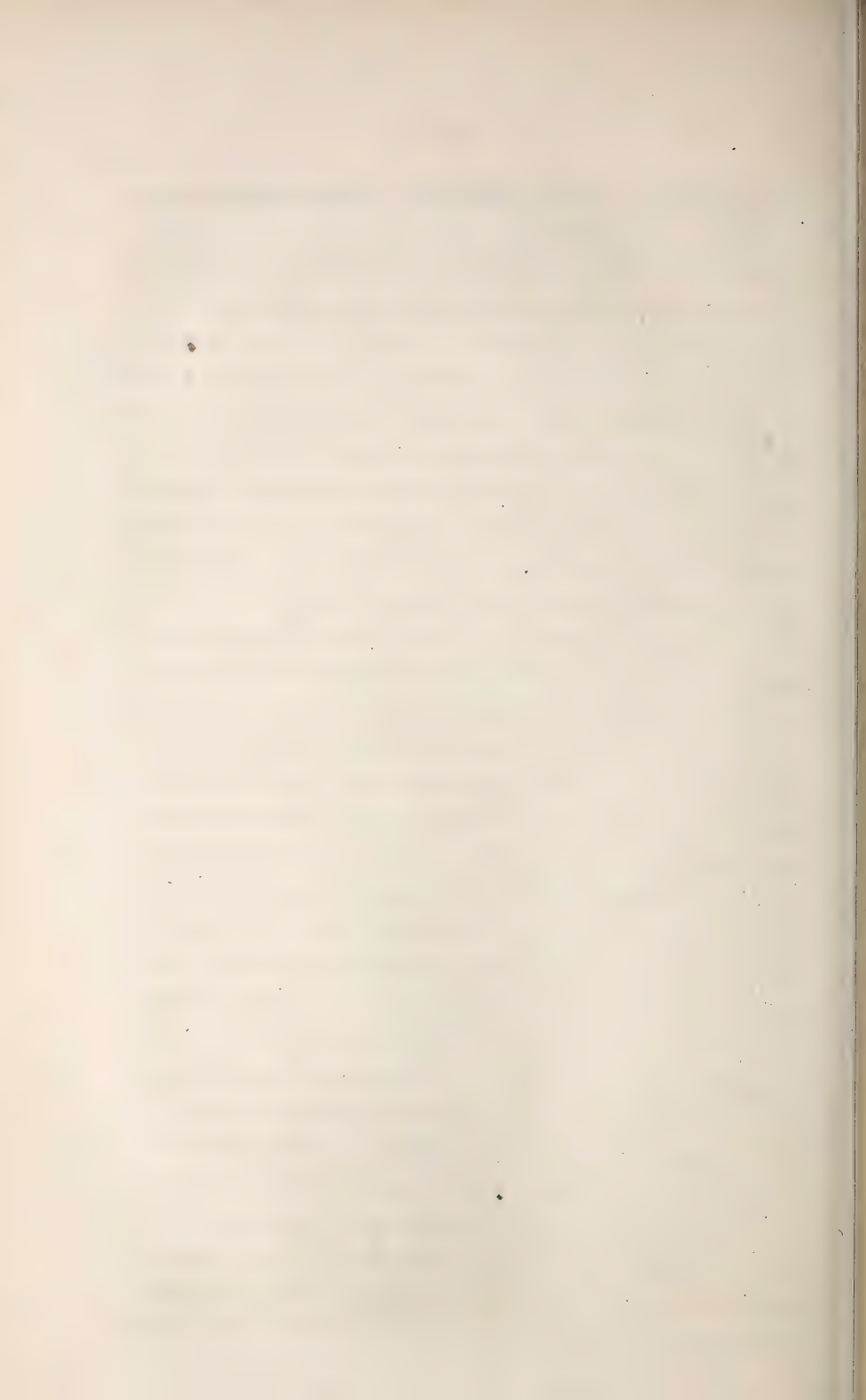
It might be supposed that a population, such as I have described, would repress with a strong hand the natural and ordinary love of social mirth, frolic, and amusement. The disposition to taboo the joyous and mirthful exhibitions of our natures, I suspect, belonged more to the Puritan than to the Scotch character. Be that as it may, I know there was no restraint among this people against any enjoyment, pleasure, or amusement, which innocence might sanction, or virtue approve. We had our dances, and such dances ! none of your new, patent, improved cotillions, quadrilles, and waltzes ; but jigs, and long reels, and short reels, and square reels, and Hie Betty Martin ! and then we had our sleigh-rides, apple-parings, corn-huskings, and all manner of sports, such as were approved and participated in by "the old folks at home." Our mothers always knew that "we were out." We were at home by ten o'clock, sound, hearty, and happy. There is no young life so innocent,

so full of joy, no pleasures so full of vigor and benefit, as the life and pleasures of the young people of a moral and religious farming community. Cultivate and refine us as much as you will, — give us the overflowing cup of the gay, fashionable world to the fill, — still, when we grow old, and look back for a time of unalloyed enjoyment, those only find it who have luxuriated in the untainted social life of the sons and daughters of such a laboring population. The dissipated ballroom, the drinking and gambling saloons, and all kindred resorts for pleasure, leave a sting in the memory that neither time nor eternity can heal.

The old folks, too, were not without their social enjoyments. They had their tea-parties and dinner-parties, their winter evening sociables, with the fruit and wine of their orchards, and the nuts of their forests. The men, especially the younger men, as the custom was, had their social assemblies and social drinks, and sometimes, though rarely, there were complaints of excess and disorder. But, to the praise of our fathers it may be said, that they loved and maintained order and sobriety. It was a deep disgrace to be suspected of intemperance. There was not in the town, what we now call a rum-hole, or gambling-shop. I remember but two men who were called drunkards, and never saw but one of those. All gambling was prohibited by the sternest repression, and many now recollect how thoroughly the one suspected rendezvous was cleansed out by the wise strategy of the town officers. All licentiousness was pursued with deep disgrace, and was scarcely heard of. Judge Lynch once held his court here, and an offending citizen, convicted on sight, was put upon a rail, and carried outside the limits of the town, and warned never to return, under a penalty which he dared not incur. But the crowning evidence in favor of our fathers, was the fact that real poverty was scarcely known in the town. There might have been one or two helpless invalids supported as paupers, but it was the pride of every neighborhood to feed, clothe, and comfort their own poor. How many precious memories cluster around those ministering angels, our mothers and sisters, as we see them, in our backward vision, visiting the sick, comforting the afflicted, supplying the wants of the poor, and giving to the widow and orphan the blessed assurance of being preserved from the deep mortification of becoming town paupers. How

rich the legacy of these recollections! How proud may we be to-day of such a legacy!

But the happiest memories, and most delightful associations, are those suggested by the occasion. We, who have wandered from our native soil, and spent more or less of our lives among strangers, have come home to celebrate the one hundredth birthday of our venerable homestead. We come, not like the prodigal, because we have been starving on husks, nor because we have squandered our patrimony in riotous living, but because our fathers and our brethren have invited us to come, and because the dear recollections of our old home, of the dear companions of our childhood and youth, of the many happy hours, days, and years we have spent here, all combined, have drawn us with cords, laying hold of our hearts, and whose strength neither time nor distance has weakened. And we are met, on our return, not by the older brothers, grumbling and begrudging the fatted calf, but are welcomed by them to a feast of fat things. We rejoice together with you; we gather up the precious memories of the past and hallow them; we call up the many and manly virtues of our fathers, and pay to them the tribute of our most hearty admiration. From the depths of our hearts spring up the bright pictures of the departed dead, whom we seem to hear say to us, "Children, do ye abide in the principles and virtues of your fathers?" What is our answer? Standing here, the representatives of that race; standing here over their graves; standing here upon the birthday of the town, and the birthday of our nation, what do we say? Are we their legitimate children, or do we belie our origin? Shall our fathers, looking down upon the scenes of this noble life, disown us, and our mother cast us off? No! no! A thousand times, no! We are not bastards! We come here to-day to testify our love for our home and our ancestors. If we have erred and strayed, we have come back to confess our wanderings; if we have neglected or forgotten their counsels, we will now recall and adopt them into our lives; if we have dishonored their graves, we will rebuild their sepulchres; if we have forsaken their God, we will destroy our idols, and come back to the altar where they worshipped. We lift up a standard here to-day, and pledge our loyalty to our fathers, to our country, and our God.



ECCLESIASTICAL HISTORY.

IN the grant of the town by the "Great and General Court," of Massachusetts Bay, it is provided that the proprietors, within three years from the date of the grant, "shall settle a Learned and Orthodox minister, and build and finish a convenient meeting-house for the public worship of God. And for the encouragement of some godly man to settle in the township, they further provide that one sixty-third part of the township shall be given him in his right at his settlement, and another sixty-third part shall be set apart in perpetuity towards his annual support."

Agreeably to these provisions, a meeting-house was erected by the proprietors, in the northeast part of the town, around which clustered sixty dwelling-houses, each eighteen feet square, together with a saw and grain mill. The proprietors agreed, March 30, 1738 (old style), with "Joseph Fitch, of Bedford, millwright, and Zachariah Emery, of Acton, husbandman, and Samuel Fellows, of Chelmsford, housewright, all in the county of Middlesex," "to erect a Meeting-House of the following dimensions, viz.: Forty-five feet long, and thirty-five feet wide, and twenty-two feet between the cell (sill) and plate, to frame a Tower or steeple at one end thereof, ten foot square, and forty foot high," and to finish the house "in a good, workmanlike manner, on or before the fifteenth day of November, which will be the year of our Lord one thousand seven hundred and forty;" for which they agree to pay "four hundred and nine pounds, in Bills of Credit of the old tenner." The proprietors, in a petition to the general court of Massachusetts Bay, on "the last Wednesday of May, 1740," say that they "have erected a house for the public worship of God, sixty dwelling-houses, a saw-mill, cleared woods, and been at other charges, in the whole amounting to upwards of three thousand pounds." Yet, it

would appear that the meeting-house was never finished inside, the contractors failing to fulfil their engagement ; nor is it certain that meetings for the worship of God were ever held in it. It seems pretty evident that soon after the erection and completion of the exterior of the house, it was consumed by fire, together with many of the dwelling-houses in its vicinity. There is a tradition that the fire was set by Indians, then in the region ; but it is most reasonable to conclude that, during the summer of 1740, the fire was accidentally conveyed to it by clearing the lands in the neighborhood. But its history is involved in mystery ; there is no record relating to it, beyond the fact of its erection and partial completion ; and a like mystery shrouds the fate of a village of some sixty houses. And why this spot should be selected for a village and a meeting-house, being near the line of Goffstown, does not clearly appear. A meeting-house here would not accommodate the town, and this, it is presumed, the proprietors discovered, and the house was never rebuilt, and nothing was done respecting another for ten or twelve years. Yet it is believed that occasional preaching was enjoyed during this period, and the inhabitants occasionally returned to the towns whence they had come to partake of the sacrament of the Lord's Supper. The settlers expressed a strong desire for public worship in the latter part of 1757 ; but the proprietors informed them that " Preaching could not begin until May, 1758," and the settlers were desired " to aid in the salary." The number of inhabitants in town, September 25, 1756, was only fifty-nine ; twenty-six men, eleven women, nine boys, and thirteen girls. November 11, 1756, at a meeting in Boston, the proprietors " voted John Hill, Esq., James Halsey, and Robert Jenkins be a committee to fix on a proper place, in or near the centre of the town, for the public worship of God, and also for a public Burying-Place, as they shall think most suitable for the whole community ; (fixed on Lot No. 81.)" Lot No. 81, it is thought, must have included a part of " Buxton Hill," and that on the western part of that hill it was proposed to erect the second meeting-house. But this location did not satisfy the settlers ; for November 28, 1758, Thomas Cochran is authorized " to convene the settlers, and select a proper place near the centre of the town (old limits) for a house of worship

and burying-ground; (supposed to be about Lot 79.") But there was not the desired unanimity among the settlers, and, August 30, 31, 1759, a committee of the proprietors held a conference at Chelmsford, with Messrs. Cochran, McAllister, Ferson, Walker, and Carson, respecting "raising money to pay for past preaching and the erection of a meeting-house, but no decisive action was taken. During the summer of 1760, the Rev. Mr. Burbeen preached several Sabbaths; also the Rev. Mr. Brown, for whose services compensation was made by the proprietors. April 20, 1762, a committee of the proprietors met Robert Boyes, Esq., James Caldwell, and John McAllister, at Dunstable, and there it was voted "to build a meeting-house on or near Lot 79, fifty feet long, and forty feet wide, with all convenient speed." June 9, of the same year, the proprietors met at New Boston, and, after voting to pay twenty-one dollars for past preaching, also voted again to build a meeting-house. Still the contention continued as to location; and, September 14, 1762, at Dunstable, it was "voted unanimously that Matthew Patten, Esq., Capt. John Chamberlin, and Samuel Patten, or any two of them, be desired and impowered to fix a spot in the most convenient place in said New Boston, to build a Meeting-House, or place for public worship thereon, at the cost of the Proprietors, and are desired to report as soon as possible. And the subscribers being present at the above vote, signified our consent of said vote, and oblige ourselves to abide by the determination of said committee, or any two of them, as witness our hands for selves and constituency." This was signed by James Halsey, for himself and twelve others, for whom he was authorized to act; John Hill, Robert Jenkins, Robert Boyes, Thomas Cochran, James Caldwell, for self and six others; William Moor, John McAllister, George Cristy, James Hunter, Thomas Wilson, and Allen Moor.

The following is the report of the committee:—

TO THE PROPRIETORS OF NEW BOSTON:—

GENTLEMEN:—Pursuant to the vote and desire at the meeting held at Dunstable, in the Province of New Hampshire, the 14th of Sept., 1762, —

We, the subscribers, have attended the business therein mentioned, at said meeting, desiring us to choose a proper place to build a meeting-house in New Boston; we viewed the place or premises, heard the reasonings of the Propri-

etors and inhabitants of said town, and do report to the said Propriety, that the Lot No. 79, in the second Division, and near the centre of said Lot, on the south side of Piscataquog River, south of a Red Oak tree, marked with letter C, near the grave of a child buried there, is the most proper place or spot to build a Meeting-house on in town, according to our judgment.

MATTHEW PATTEN, }
 JOHN CHAMBERLIN, } *Committee.*
 SAMUEL PATTEN, }

Witness our hand, July 24, 1763.

This report was accepted by the proprietors, at a meeting held at Dunstable, September 28, 1763, at which "were present James Halsey, John Hill, Esq., Robert Jenkins, Robert Boyes, Esq., Thomas Corkrin, Col. Joseph Williams, Esq., John McAllister, Allen Moor, William Moor, Robert Clark, George Christy, Abraham Corkrin, and James Hunter." At their meeting in Dunstable, April 24, 1764, it was also voted by the proprietors, "That the Committee already appointed for building said meeting-house be desired to agree with some suitable person for building said house as soon as may be." That committee was the "standing committee" of the proprietors, consisting of James Halsey, John Hill, Robert Boyes, Thomas Cochran, and James Caldwell. At the same time this committee were authorized to sell any unappropriated lands belonging to the proprietors, "either in the old town or in the new addition, of lands for building the Meeting-house"; while direct taxes were assessed "on each proprietor's right or rights," for the same purpose.

It would seem that this committee contracted with Ebenezer Beard to build the house, as September 30, 1766, at a meeting of proprietors at Dunstable, "at the house of Thomas Harrod, taverner," it was voted, "That John Hill, Esq., and Robert Jenkins, be a committee to treat with and agree with Mr. Ebenezer Beard, about the building and finishing the meeting-house and settling his accounts so far as is already done, and pass receipts with said Beard, as to what he has already done to the meeting-house, and what he has already received towards it." And the same committee were instructed, in the following April, again to settle with him. There seems to have been much delay in completing his contract, and the

proprietors, becoming impatient, instructed Thomas Cochran and James Caldwell to hire workmen to finish the meeting-house, provided Beard did not finish said house by the first of July next (1767). It is, however, intimated that Beard was not to finish the whole of the interior of the house,—only the lower story, with the pulpit, and seats for the singers. It would seem that Beard completed his contract since the proprietors voted, September 15, 1767, “to give Ebenezer Beard one hundred acres of land in the New Addition above what they had contracted to give, since said Beard complained that he had a hard bargain.” And this was confirmed September 6, 1768, and Thomas Cochran was authorized to give him a deed of said one hundred acres of land, “when it shall appear to said Thomas Cochran, that Ebenezer Beard has finished his work, according to his agreement, on the meeting-house.” Lot No. 16 in “New Addition,” was selected, and Mr. Beard was settled with and paid in full, agreeably to contract; and the proprietors “resign their interest in the gallery to the inhabitants of the town, provided they will join with the resident proprietors in finishing the gallery and the meeting-house to the satisfaction of said residents.” And, after assigning to each original proprietor one-half of a pew on the ground floor, the proprietors seem to leave the meeting-house to be finished and cared for by the town. And it will be observed that this brings us into the year 1768, twenty-eight years since the erection of the first meeting-house on “the Plains,” in the northeast part of the town. Meantime, the town has received its charter of Incorporation from “George the Third, by the grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, etc., through his “trusty and well-beloved Benning Wentworth, Esq., our Governor and Commander-in-Chief, and of our Council for said Province of New Hampshire;” and the inhabitants have greatly increased and improved in their material interests and comforts. Nor have they been indifferent respecting a house of worship and the stated ministrations of the word. But they have earnestly sought for a habitation for their God, and longed for his courts. They have had such preaching in their private houses as they could obtain, and have thanked God and taken courage during the long period

of "hope deferred." Thus the Rev. Mr. Hancock preached for them some weeks in 1762, and every year more or less of money was raised and appropriated for preaching, and various attempts were made to obtain some one to break to them the bread of life. October 3, 1763, the town voted "that Nathaniel Cochran make application in behalf of the town at a meeting of ministers at Hollis for some preaching." March 4, 1765, the town voted "to have Rev. Mr. Huston preach five or six Sabbath days." Other ministers were heard at different times with great satisfaction. And thus piety was kept alive, and the children were brought to the altar of baptism, and the Sabbath was kept holy, and their longing desires for the gospel were, in a measure, gratified. But how great the joy felt at the sight of a meeting-house on their own soil and within their own limits, it is now difficult for us to conceive. It is said that not a few wept for joy of it, and a day for thanksgiving to God was observed by the town when their temple could be used for worship, and much prayer was offered that He would enable them to secure the settlement of a minister among them. They lingered long about the courts of the Lord's house, counting the dust and the stones and the wood sacred. It was an imposing structure for those days. It was "fifty feet long and forty feet wide and twenty-two feet stud," with a front door five feet wide towards the south, another towards the west, and another towards the east, while the pulpit was on the north side, with square pews all around by the walls of the house, with a broad alley in the centre, and square pews on either side, and an alley between them and the pews on the sides, while the pulpit was of ample dimensions and imposing height, with its mysterious sounding-board above, and the minister's pew on the west side of the pulpit, close by the stairs which led to it. The singers' seats were on a large scale on the south side of the house in the gallery, though, until they were finished, the town voted "to give the teachd singers two seats on the west side of the broad alley." Thus in 1768 the meeting-house was so far finished as to be considered a comfortable and appropriate house for worship, though, it was not entirely completed until as late as 1786. Yet the house began to be used for worship as early as 1767, the year in which the Rev. Solomon Moor began his labors.

REV. SOLOMON MOOR.

He was born in Newtown, Limavady, in Ireland, 1736, the same year the Grant of New Boston was obtained. He graduated at the University of Glasgow in 1758, and was licensed to preach by the Presbytery of Londonderry, Ireland, July 26, 1762, and was ordained in 1766 as a minister at large. This was done with a view of coming to America to labor wherever in the providence of God a field of usefulness might be opened. Accordingly he sailed for Halifax, where he arrived in October, 1766. After remaining there a few weeks, he proceeded to Boston, Massachusetts, and preached for the first time in America in that city, in the pulpit of Rev. Mr. Moorhead. The next Sabbath he preached at Londonderry for the Rev. Mr. McGregor; and February, 1767, he came to New Boston, to which place he was recommended by letters of commendation from Rev. William Davidson, the pastor of the First Church in Londonderry. It should be remembered that a large proportion of the first settlers of New Boston came from Londonderry, and they naturally maintained much intercourse with the churches whence they came, and enjoyed the sympathy and paternal care of the pastors. It is evident that they had solicited the aid of Rev. Mr. Davidson in obtaining a minister. Hence Mr. Moor was encouraged to visit New Boston, and spend at least a few months with the scattered population of that town. And Mr. Moor seemed adapted to that people, both by birth and education. He had no prejudices to overcome, but gained ready access to their confidence; and with great unanimity the inhabitants presented him the following call, August 25, 1767: "We, the inhabitants of the town of New Boston, as sensible of the repeated instances of the goodness of our kind Benefactor, particularly in smiling upon our new settlement so that from a very small, in a few years are increased to a considerable number, and the wilderness, by God's kind influences, is in many places amongst us become a fruitful field, affording us a comfortable sustenance; we acknowledge that we are not proprietors of our estates in the sight of God, but stewards, and therefore they are to be improved for his honor, the spreading and establishment of his interest; and being destitute of a fixed pastor,

and having longing and earnest inclinations to have one established amongst us, that we may have the gospel mysteries unfolded and ordinances administered amongst us, the appointed means in God's house below, that we and our seed may be disciplined and trained up for his house in glory above; as the kind providence of God has opened such a door by, sir, your coming amongst us, we are led cheerfully to embrace the happy opportunity, being well assured, reverend sir, by unexceptional credentials as to your ministerial abilities to preach the gospel, and likewise as to your exemplary life, which gives force to what is preached, as also the suitableness and agreeableness of what you preach to our capacities, we, earnestly imploring direction from the Being that alone can effectually direct us in such a weighty and soul-concerning matter, we, with hearts full of well-guided affection, do, in the most hearty manner, invite, call, and intreat you, the Rev. Solomon Moor, to undertake the office of a pastor amongst us, and the charge of our souls forced upon your accepting this our call, as we hope the Lord will move and incline you so to do, we in a most solemn manner promise you all dutiful respect, encouragement, and obedience in the Lord; further, as the laborer is worthy of his hire, and he that serves at the altar should live by it, as we have nothing but what we have received, we are willing to improve part of our portions in this life that we may be made partakers of everlasting portion in the life to come, by the blessing of God, under your ministry, and for your encouragement and temporal reward, we promise you yearly forty pounds sterling per annum for the first five years after your instalment, and after that the addition of five pounds more sterling. August the 25, 1767. Subscribed by John Smith, Matthew Caldwell, William Caldwell, Jesse Christy, Thomas Cochran, James Ferson, Alexander McCollom, William Clark, James Cochran, William Gray, Abraham Cochran, James Wilson, George Cristy, Alexander Wilson, James Hunter, Alexander Graham, Samuel McAllister, Thomas McColom, Ninian Clark, Peter Cochran, Reuben Smith, Hardry Ferson, John Blair, John Cochran, Jr., Thomas Cochran, Jr., Allen Moor, William McNeil, Jr., Thomas Quigely, William Kelsey, John Cochran, William Boyes, Paul Ferson,

James Ferson, Jr., Thomas Wilson, William Blair, John McAllister, Anamias McAllister, Archabald McAllister, Robert White, John Burns, Robert Livingston, Nathaniel Cochran, William Livingston, John Gordon."

The call thus given to Mr. Moor by individuals was subsequently adopted and confirmed by a vote of the town at a legal meeting. But, though this was given Aug. 25, 1767, it was not accepted until July 1, 1768, although he had been with this people more than six months before the call was given. Reasons for so long a delay is hinted at by those who think that love is omnipotent in controlling men's decisions. Tradition has it that Mr. Moor would not agree to settle here until he could gain the consent of a fair lady to share with him the privations and hardships incident to a settlement in what was then called, in Londonderry, "The Woods." It will be remembered that Mr. Moor spent some months at Londonderry before coming to New Boston, and there the softer passions were fanned into a flame by the charming graces of Miss Ann Davidson, daughter of Rev. William Davidson. She was not indifferent to his solicitations, but desired that a different field might be presented to him, more in accordance with her ambition and cultivated manners. She had been educated at Schenectady, N. Y., and Boston, Mass., and had been reared in an intelligent community; for Londonderry was "no mean city." She had already sent out several colonies, and raised up not a few "mighty men of valor," and men wise to expound the "law of the Lord," and to frame constitutions for states and the nation. And it is not strange that Miss Davidson, who was much younger than he, refused at first to "go with the man." But Mr. Moor believed in "the perseverance" of good men, and renewed and redoubled his efforts to win the hand of one whose lofty bearing and noble spirit promised to make him a happy man, amid "the difficulties of the way;" and Mr. Robert White, afterwards Deacon, with whom he had boarded since his arrival, proposed that Deacon Thomas Cochran go to Londonderry, to confer with the "damsel," and carry a "cluster of the grapes of Eschol," and magnify the goodness of the land to which they desired her to come. At length, in the month of June, 1768, Thomas Cochran and his "blessed wife

Jenny, saddled their asses," and tracked their way to "Derry Town," on the important mission of aiding their minister to obtain a wife, and visiting their friends. They accomplished their object, and Mr. Moor, having thereby "conquered prejudices," with a joyful heart "undertook the cure of souls" in New Boston. The people had their hearts set upon Mr. Moor's remaining with them, and did all in their power to prepare the way. In drawing the ministry lots, no one chanced to be very near the centre of the town. Lot 61, in the western part of the town, was a ministry lot, which the town voted to exchange for lot 53, which had been drawn for a school lot, and this last was in the southern part of the town, more than two miles from the meeting-house. It was here, in the neighborhood of several very early settlements, that they proposed their pastor should have his dwelling, and towards the clearing of which, and the erection of buildings, they promised material aid. The town had been a little impatient under his long delay to answer their call, as is evident from the following vote, taken in connection with what had before transpired: — "March 7, 1768, Voted, Thomas Cochran, James Ferson, Thomas Quigely, Daniel Mc-Millen, and William Clark, committee to treat with Rev. Solomon Moor, in regard to his settling in New Boston; and in case the said Moor will not stay, to provide preaching some other way for the present year." But August 15, 1768, the town "Voted, that Robert White provide entertainment for ministers at the instalment of Rev. Mr. Moor, and bring in his charge to the town," and Mr. Moor was installed Sept. 6, 1768, as the minister of the town, with prospects of permanent usefulness. The occasion was one of great interest. Ample provisions were made for the entertainment of strangers. The day at first promised to be unpropitious; but at length the threatening clouds passed away, and every path was trod by the multitude that sought to witness the installation of the first minister in New Boston. It is believed that the Rev. David McGregor, of Londonderry, preached the installing sermon, and the Rev. William Davidson gave the charge to the pastor.

ORGANIZATION OF THE PRESBYTERIAN CHURCH.

There are no records to show the time of the gathering of the Presbyterian Church. It is generally believed, however, that it was organized the same day the Rev. Mr. Moor was installed, Sept. 6, 1768; though there are reasons to suppose that it had an earlier origin. Thomas Cochran and Archibald McMillen are called "Deacons" prior to Mr. Moor's installation, in the records of the Proprietors, while there is no reason to believe that they had been Deacons in any church before coming to this town. Mr. Farmer, the well-known statistician, gave 1768 as the origin of the church, and the Rev. Dr. Whiton, of Antrim, concurs with him. But we think neither of them had access to the records to which we have alluded, and that they fixed on that date because no positive record could be found, and that date must be sufficiently late to render it certain that the church did at *that* time exist. But it is hardly to be credited that a people so religious and so highly prizing the ordinances of religion as the first settlers of New Boston, while they were having more or less of preaching every year, should neglect to organize themselves into a church, or that such excellent pastors as those of the churches of Londonderry, and other towns, who had sent their members into this new settlement, should neglect to gather them within the enclosure of church relations, for a period of twenty-eight years. It is known that ministers of the towns whence the settlers came, were accustomed to perform more or less of labor in this town gratuitously every year, thus caring for the scattered members of their flocks. Hence, we are of the opinion that the church in New Boston was organized much earlier than 1768, though the precise time cannot be known. The session of the church in 1768 was thus constituted: Mr. Moor, Pastor; Thomas Cochran, James Ferson, John Smith, Archibald McMillen, Jesse Christie, and Robert White, Deacons. Thus, strengthened by the coöperation and counsels of good men, in the session and in the church, Mr. Moor girded himself for the labor of converting the wilderness into a fruitful field. And, to aid him still further in his work, he led to the hymeneal altar, July 16, 1770, Miss Ann Davidson, of Londonderry, then only twenty years old. The bride's

father performed the marriage service, and Mr. Moor and his wife accompanied by a large number of her friends, started for New Boston, each riding a spirited steed, and were met on the way by large numbers of their parishioners, who gave them a cordial greeting, and escorted them to their new home, where old men and women, young men and maidens were assembled for a most generous "house-warming." The excitement was intense at their arrival, and strong arms of loving Scotch women bore their minister's wife from the saddle to her chamber, and from thence, in the same manner, she descended to the reception-room. Ample provision was made for a joyous festival, and the swift hours of evening but too soon fled amid scenes deemed appropriate to the event.

During the war of the Revolution, many patriots distrusted the loyalty of Mr. Moor to their cause, and were less cordial toward him and his wife, but there was no serious interruption in his relation to the people. In due time that prejudice passed away; and, amid efforts to advance the cause of education, to promote peace between contending parties and angry individuals, he successfully preached the gospel and blessed the people. He introduced large numbers to the ordinances of baptism and the supper, though the church enjoyed no special revivals during his ministry. Mr. Moor was Calvinistic in his doctrinal views and teachings, though not of the most rigid sort. He has been charged with being an Armenian by not a few in later years; but we think without any good reason. Mr. Moor was a man of great moderation, and yet greater charity. He lived in times very different from the present, and was lax in discipline, and allowed some practices which would not now be tolerated. But there seems to be no reliable evidence that he had any sympathy with Armenianism. He was always in cordial sympathy with his ministerial brethren, and always welcomed to their pulpits by their people, while his own church and people cherished for him profound respect. He lived and died greatly beloved by his flock. His death occurred May 28, 1803, aged 67, after a ministry of thirty-four years and four months. His death was occasioned by a severe cold, which terminated in congestion of the lungs. He was fully sensible of death's approach, and spoke freely of his departure to those

who saw him, expressing great attachment to his people, and deep anxiety for them, as they were now to be left as sheep without a shepherd. After exhorting them to strive to perpetuate peace, and cultivate mutual forbearance, he seems to have been able to trust them in the hands of his Master, saying, "The Lord will keep you, and give you another pastor more faithful than I have been." Thus the good man blessed his household and his people, and fell asleep, a rich smile long resting upon his countenance. His funeral was attended at the meeting-house, May 31, by a large concourse of people from all parts of the town, and from neighboring communities, when a solemn and affecting discourse was delivered by the Rev. Dr. William Morrison, of Londonderry, from the text, Job xxx. 23, "For I know that thou wilt bring me to death, and to the house appointed for all living."

Mrs. Moor survived her husband many years, living where he died, with some of her children and grandchildren about her, making herself useful to them and others. She retained her faculties to the last, fond of society, indulging in sprightly conversation and occasional repartees. She had been a faithful wife, looking well to her household, and putting her hand to the distaff. She died Nov. 22, 1842, aged 96 years, more than thirty-eight years after the death of her husband, in a good old age, greatly lamented by a large circle of kindred and friends. Her husband praised her while he lived, and his successor in the ministry praised her when she was dead. To her cordial sympathy and encouragement Mr. Bradford acknowledged himself greatly indebted. She became to him a mother, and loved and prayed for him until the last, never omitting an opportunity to cheer him when despondent, or to minister to his comfort, or contribute to his usefulness. And her kindness never failed to be appreciated by the great heart of that man of God. To the dignity, intelligence, and Christian deportment of Mrs. Moor may be traced in no small degree the excellences which characterized the generation of women who were brought within the range of her influence, and which are not wanting in their successors.

The children of Mr. Moor were: Mary, born Aug. 27, 1771; Witter Davidson, born May 16, 1773; Frances, born April 22,

1775; Ann, born March 8, 1778; John, born Oct. 17, 1782; and Elizabeth Cummings, born Sept. 30, 1784.

Mary married Samuel Cochran, of Londonderry, and at her death left three children, Frances, Nancy, and Solomon.

Witter was killed by the falling of a tree when a child.

Frances married Capt. John Smith, of Goffstown, for many years a distinguished school-teacher, and subsequently a merchant. Mrs. Smith died May 7, 1807, and he Nov. 11, 1851, their children being, Alfred, who married Elizabeth Howard, of Temple, and lives in Goffstown, having eight children; Alfred; Ann Elizabeth; John Witter; Abby Frances, Nancy Moor; Jane Harris; and Solomon Moor, now in the first New Hampshire Battery.

Witter, son of Frances, died young. So also Solomon Moor and Nancy Moor, and Frances Moor became the wife of Dea. Joseph Hadley, of Goffstown.

Ann, daughter of Rev. S. Moor, died unmarried, Nov. 23, 1859, aged 81.

John, son of Rev. S. Moor, married Mehitable Ray, of Mount Vernon, and their children are, Solomon, living in Washington, D. C.; James Ray, living in Amherst; Sabrina Ray, who became the wife of Daniel Campbell, Esq.; Frances Smith, who became the wife of Alfred E. Cochran, and soon died; John Hamilton, living in Washington, D. C.; Eliza Ann, who became the wife of Samuel Leach, her children being Emily Frances, Samuel Mitchell, Sarah Danforth, Sabrina Campbell, James Ray, Mehitable Mead, and Solomon Moor.

Mehitable Ray, daughter of John Moor, became the wife of Frank Mead, and lives in Littleton, Mass.

Nancy, John Moor's daughter, married Dalton Clark, and lives in Davenport, Iowa.

George Rodney, son of John Moor, lives in Manchester.

Mr. John Moor's second wife was Mrs. Martha Morrison, daughter of David Sprague, of Bedford, and their children are Frances and Ellen. Mr. Moor died Oct. 28, 1862, aged 80.

Elizabeth Cummings was married by Rev. Mr. Bradford to James McCurdy, March, 1813, and lives in New Boston; her children, being Solomon Moor; Witter Smith, living in Lawrence, Kansas; John, now in California; James, now on the homestead; Jesse, in Quitman, Miss., and Ann Elizabeth.

REV. EPHRAIM PUTNAM BRADFORD.

After the death of Mr. Moor, the pulpit was gratuitously supplied in favor of the widow of the late pastor, for several months, by clergymen in the vicinity. Among those who are remembered to have given a Sabbath each, are Goodridge of Lyndeborough, Burnap of Merrimac, Barnard of Amherst, Morrison of Londonderry, Miles of Temple, Bruce of Mount Vernon, Bradford of Francestown, Paige of Hancock, Clark of Greenfield, Dunbar of Peterborough, Fullerton of Antrim, Morrill of Goffstown, Moore of Milford, Beede of Wilton, Brown of Londonderry, Dana of Newburyport, Sleigh of Deering, and Clayford of Weare.

The town, at a legal meeting Aug. 18, 1803, appointed Dea. William McNeil, Jacob Hooper, and Ninian Clark a committee to supply the pulpit "after the ministers have supplied their tours." It would seem that in the early part of 1804 the Rev. Mr. Harris supplied the pulpit for a time, and the town voted him a call, May 27, 1804, which he did not accept, having engaged to preach at Windham for a certain number of months. But the hope of obtaining him was not abandoned. Accordingly, in July of this year, the town instructed their committee to hire Mr. Harris for two months. He seems to have given satisfaction to a majority, and a call was voted him with a salary of \$400, Sept. 3; and in December the time was voted for his ordination, he having accepted the call. Seven ministers were invited by the town to constitute a council to ordain him, consisting of Harris of Dunbarton, Bradford, Bruce, Barnard, Miles, Colly, and Morrison. Dec. 13, 1804, at a legal meeting, it was "Voted, that the Hon. Council meet at Mr. John Goodhue's Tuesday next, at ten of the clock, forenoon, and that this meeting stand adjourned to that time." The council met, but great opposition to the settlement of Mr. Harris manifested itself, and it was deemed inexpedient to ordain him. Mr. Harris was an estimable man, but was thought by an influential minority to be inadequate to the demands of the people. Perhaps his doctrinal views seemed too rigid, — especially did his rejection of the "half-way covenant" offend some who would otherwise have been favorably disposed to his settlement.

Mr. Harris subsequently settled in Windham, and proved himself a faithful and successful minister of Christ.

At the annual meeting of the town, March 18, 1805, Capt. Ephraim Jones, Lieut. Samuel Gregg, and Robert Clark, were appointed a committee to supply the pulpit; and they invited Ephraim P. Bradford to preach as a candidate for settlement. He was the son of Capt. John Bradford of Milford, afterwards of Hancock, a member of the Baptist church, but of enlarged and liberal sentiments, availing himself of every occasion to partake of the Lord's Supper, whenever his son administered the ordinance. Mr. Bradford fitted for College at Amherst and Andover, Mass., and graduated at Harvard University in 1803, with a high reputation for scholarship. He had Payson and several others for his classmates, who in subsequent years attained great eminence. After teaching for a time, he studied theology with the justly celebrated Dr. Lathrop of West Springfield, Mass., and having been licensed to preach in 1804, at West Springfield, he came to New Boston in the latter part of May, 1805. He seems to have made a favorable impression at his coming; and Aug. 24, 1805, the town instructed their committee "to hire Mr. Bradford two months longer as a candidate." Nov. 11, 1805, the town voted to give him a call to settle with them, pledging him a salary of four hundred dollars per annum, "and four hundred dollars as settlement." Capt. Ephraim Jones, Maj. Crombie, Dr. Luke Lincoln, Robert Clark, and Capt. John Cochran, were appointed to prepare and present the following call: —

We, the Congregation of New Boston, being on sufficient grounds well satisfied with the ministerial qualifications of you, Mr. Ephraim P. Bradford, and having good hopes from our past experience of your labors, that your ministrations in the gospel will be profitable to our spiritual interests, do earnestly call and desire you to undertake the pastoral office in said Congregation, promising you in the discharge of your duty all proper support, encouragement, and obedience in the Lord.

And, that you may be free from worldly cares and avocations, we hereby promise and engage to pay you the sum of four hundred dollars, in regular annual payments, during the time of your being and continuing the regular Pastor of this Church, reserving to the use of the town all ministerial rights and privileges. And should it please God that you should settle among us, for your further encouragement, we hereby promise, engage, and oblige

ourselves to pay you the sum of four hundred dollars as a donation or settling money, the one-half to be paid to you in three months after you shall have taken the pastoral office in said Congregation; the other in nine months as aforesaid.

In testimony whereof, we have respectively subscribed our names in behalf of the town of New Boston, this twenty-seventh day of November, 1805.

EPHRAIM JONES, ROBERT CLARK, WILLIAM CROMBIE, LUKE LINCOLN, JOHN CROMBIE, JR.,	}	<i>Committee chosen by the Congregation of New Boston to sign and pre- sent the call.</i>
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At the same time the call was voted, the town appointed a day for fasting and prayer, with reference to the settlement of Mr. Bradford. And, what may seem not a little strange to us, agreeably to an article in their warrant, the town "Voted Dea. William McNeil, Robert Patterson, Jr., Robert Campbell, Thomas Cochran, Robert Clark, James Ferson, Capt. John Cochran, Thomas Smith, Jr., and Geary Whiting, be Deacons in the Presbyterian Church of Christ in this town." It would seem that several of these men did not consent to be "qualified." The church meantime was not indifferent nor inactive. At a meeting of the church, held Jan. 14, 1805, Daniel Dane was chosen Moderator, and Robert Clark, Church Clerk; and a committee, consisting of Ninian Clark, Daniel Dane, and Josiah Warren, were appointed "to examine the old records respecting the church-standing," and to report at an adjourned meeting. But this committee reported that no records of the church could be found, nor have any been found to this day. The church voted, "to stand upon the same footing they formerly have;" "that the Clerk make a record of the then existing members;" and a day for fasting and prayer "be appointed before the town present their call to Mr. Ephraim P. Bradford."

The following is a catalogue of the existing members of the Church in the town of New Boston, the 28th October, 1805: Madam Moor, Dea. Jesse Cristy, Dea. Robert White, his wife Mary White, Dea. Wm. McNeil, Rachel McNeil, Allen Moor, James Willson, Mary Willson, James Crombie, Jane Crombie, Wm. Clark, Ninian Clark, John Cochran, Elizabeth Cochran, Peter Cochran, Mary Cochran, James Caldwell, Martha Caldwell, Robert Patterson, Margaret Patterson, Robert Patterson, Jr., Susanna Patterson, Daniel Dane, Sarah Dane, Isaac

Peabody, Mary Peabody, Robert Campbell, Elizabeth Campbell, Wm. Kelso, Agnes Kelso, Daniel Kelso, Mary Kelso, James Ferson, Mary Ferson, Josiah Warren, Jane Warren, Wm. Campbell, Ann Campbell, James Willson, Jr., Jennet Willson, James Gregg, Jennet Gregg, Jacob Hooper, James Cochran, Elizabeth Cochran, John Henery, Mrs. Henery, John Livingston, Wm. Baird, Jane Baird, James Cairns, Mary Cairns, Thomas Smith, Jr., Esther Smith, Robert Boyd, Mary Boyd, John Gordon, Jennet Gordon, Samuel Stickney, Mrs. Stickney, Thomas Mullet, Mrs. Mullet, Isaac Peabody, Jr., Mary Peabody, Robert Cochran, Sarah Cochran, James McMillen, Mrs. McMillen, Alexander McCollom, Mary McCollom, Elijah Cochran, Jemima Cochran, Samuel Gregg, Mrs. Gregg, Joseph Cochran, Margaret Cochran, Geary Whiting, Nabby Whiting, Thomas Cochran, Margaret Cochran, Robert Clark, Annis Clark, John Cochran, Jr., Frances Cochran, Robert Crombie, Mary Crombie, Thomas Moor, Mary Ann Moor, Robert Cristy, Mrs. Sarah Cristy, widow Ann Smith, widow Jennet Cochran, widow Lydia Dodge, widow McLaughlin, widow Mary McMillen, widow Alexander, widow Joanna Dodge, widow Mary Hogg, Christiana Donovan, Hannah Ferson, Lydia Patterson, old widow Beard, Rebecca Cristy, Gizza McNeil, Samuel Abbot, Joseph Leach, Jr., Mary Leach, Wm. Clark, Jr., Abigail Clark, Mary Livingston.

At a meeting of the church, Jan. 13, 1806, it was "Voted, to take the yeas and nays on the subject whether the church thought it expedient that Mr. Bradford should answer his call in the affirmative or in the negative," when thirty-two voted in the affirmative, and two in the negative. The two who voted against Mr. Bradford were Daniel Dane and Jacob Hooper, having some fears of his orthodoxy; but they soon became his most faithful friends. At the same meeting it was "Voted, that if Mr. Bradford should settle over this Church, that he would settle agreeably to the Presbyterian order." And the town, Feb. 10, 1806, agreeably to an article in their warrant, "Voted, to acquiesce with the Church in settling Mr. Bradford in the Presbyterian mode." The way being thus prepared, Mr. Bradford submitted the following reply to the call of the town, bearing date Nov. 27, 1805, but not delivered until Feb. 10, 1806:—

BRETHREN,—

I now proceed to communicate to you, the church and congregation of New Boston, my answer to the call presented by you to me to settle with you as your religious instructor. The connection which you have invited me to form with you is highly important. I have deliberated long and seriously upon the subject, have consulted the opinions and taken the advice of as many

of the people in the town as my other duties would allow me to see, on the subject. I have not neglected to ask the direction of Him who is the Father of light, and without whose guidance we should be miserable indeed. It can be of no service, to you or myself, to remain any longer in suspense on this interesting subject. With the expression of my gratitude for the favorable opinion you have manifested of me, I do accept your call to settle with you, as your religious instructor. In forming this determination, I have not been unmindful of the responsibility I now take upon myself. On this occasion I cannot avoid looking forward to the solemn hour when I must answer to the Judge of the quick and dead, for the manner in which I perform the duties which will devolve on me. You, likewise, my brethren, must be answerable for the manner in which you shall perform your duty as hearers. I am willing to live with you as a brother, to participate and rejoice with you in prosperity, and to suffer with you in adversity. You will extend your charity to my imperfections, knowing that I am, like yourselves, a frail creature. In forming your opinion of my professional performances, you will consider my inexperience in my profession; should it please God to continue my life and health, I hope through his assistance to perform the duties of my profession better than I can be expected to do at present.

My fervent prayer to God is that you may be built up in the most holy faith; that you may long experience how good and how pleasant a thing it is for brethren to dwell together in unity; and that you may finally be reunited, through the mercy of God in Christ Jesus, in those mansions of happiness and rest which He has gone to prepare for all those that love his appearing.

EPHRAIM P. BRADFORD.

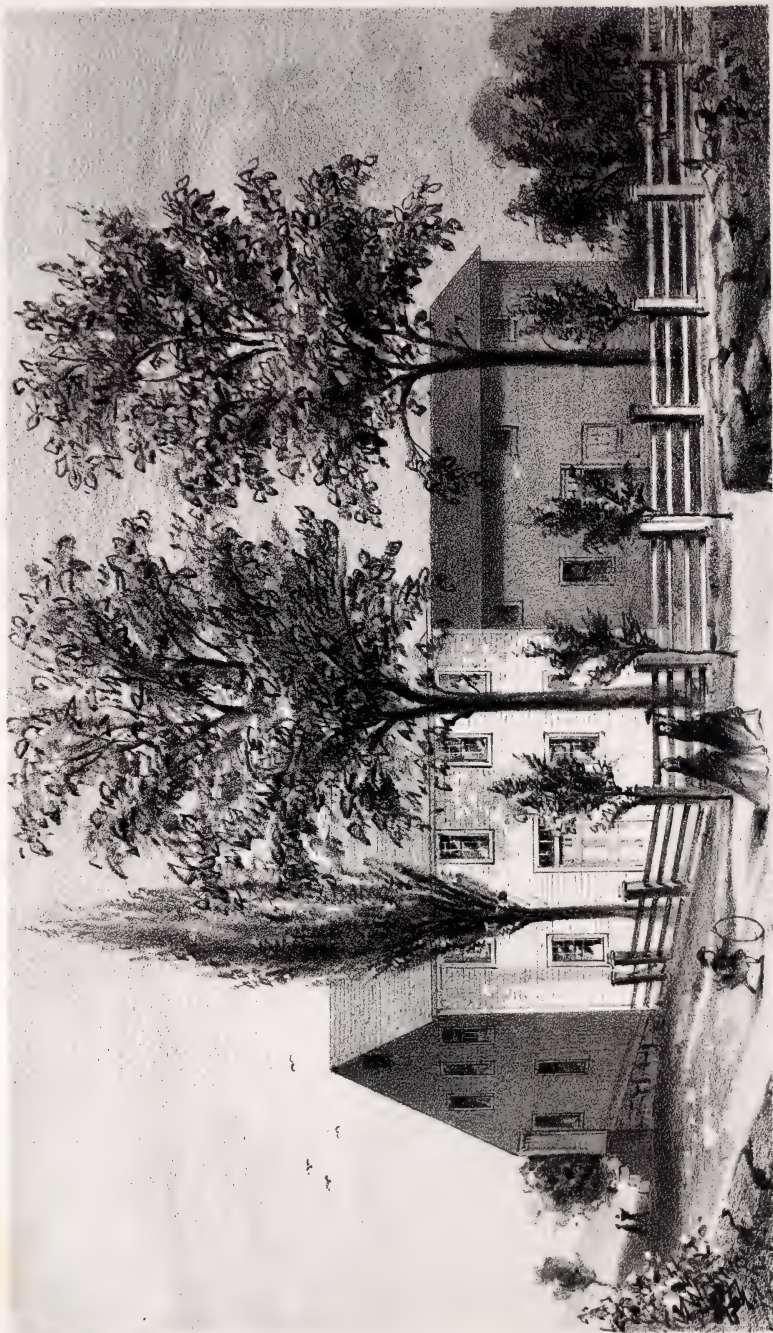
Upon the reception of this favorable response, the town "Voted, to have the ordination the last Wednesday [the 26th] of February instant," and appointed Capt. Ephraim Jones, Dea. Robert Clark, and Lt. Samuel Gregg a committee "to notify the Presbytery, and provide for the same." At the same time it was "Voted, to have six Congregational ministers to join the Presbytery as Council;" and Mr. Bradford chose one and the town one alternately. And the ministers thus chosen were, Harris of Dunbarton, Barnard of Amherst, Bradford of Francestown, Bruce of Mount Vernon, Moor of Milford, and Miles of Temple, "to act as Council with the Presbytery." And then, with a big heart, the town "Voted, to give all the neighboring ministers an invitation to attend, and the Selectmen to notify them." Maj. William Crombie, Dr. Luke Lincoln, and James Willson, Esq., were appointed "a committee to arrange and marshal the day;" and Alexander McCollom, Capt. Robert Christy, Daniel Clark, Capt. John Cochran, and Wm. Clark

were "to prop the galleries, and keep the doors shut, and keep order in the house;" while Wm. B. Dodge, Capt. Robert Warren, and Nathan Marden were required "to superintend the singers, and provide for the same."

All this was characteristic of the men of New Boston fifty years ago. They had *souls*, and, if they undertook a thing, they accomplished it manfully. They attached a value to "a good name," and resolved that their posterity should never rise up and call them *mean* men. The men of later days who contend that the town has no right to do anything for religion and the morals of the people, but to repudiate its financial indebtedness to the church, have no sentiment in common with the men of fifty or a hundred years ago. They consult to break down churches and the ministry, while the fathers saw that the highest interest of the community required that the sanctuary and the ministry should be liberally sustained. Therefore the occasion of the settlement of a minister inspired them to devise liberally and to execute magnanimously. Nothing was wanting on the part of the town to render the ordination of their chosen pastor impressive and profitable. And the 26th of February was cherished by that generation as the most delightful in all their lives. The assembly was large, and the services were worthy the men and the occasion. The Rev. Jesse Appleton of Hampton, pastor of a Congregational church, afterwards president of Bowdoin College, preached the sermon, from 1 Cor. i. 20: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that ye be perfectly joined together in the same mind and the same judgment." Why Dr. Appleton was chosen by Mr. Bradford to preach the sermon, may be seen in the fact that Dr. Appleton was a native of New Ipswich, studied theology with the Rev. Dr. Lathrop, married the daughter of the Hon. Robert Means, of Amherst, and was fast rising in the public estimation as a preacher of the gospel, being the next year inaugurated president of Bowdoin College.

The hand of fellowship was given by the Rev. Mr. McGregor, of Bedford; and the charge to the pastor by the Rev. William Morrison, of Londonderry. Characteristically, the church, after giving thanks to these gentlemen for their services in the





Butford's Lithography, Boston.

RESIDENCE OF THE LATE REV. EPHRAIM P. BRADFORD.

ordination, requested copies of the sermon, fellowship, and charge, for publication; and the town, at a legal meeting, chose a committee to superintend the printing, and to give a copy to every family in the town. Accordingly the sermon and charge were printed and circulated at the expense of the town.

It is not quite apparent who all the elders of the church were at Mr. Bradford's ordination. The records from 1805 to 1826 are very incomplete and unsatisfactory. When the church voted, in 1805, that the clerk should make a catalogue of the names of members, he was also instructed "to record the old Deacons first;" and these seem to have been Jesse Cristy and Robert White. And the young deacons we may suppose to have been those chosen by the town Nov. 11, 1805, only a part of whom ever served. There is no record to show that any were ever consecrated to the holy office by any appropriate religious ceremony; yet it is remembered by some aged persons to have been done. Nine years after Mr. Bradford's ordination the elders were Robert Patterson, Jr., Wm. McNeil, Thomas Cochran, Thomas Smith, Joseph Cochran, Robert Crombie, and Robert Clark. As several of these were not chosen by the town in 1805, it is reasonable to suppose that the church disregarded the action of the town, and chose their own deacons, as there is no evidence that the town ever afterwards interfered with the officers of the church. At first the Presbyterianism of the church seems of a doubtful character, — a mixture of Presbyterianism and Congregationalism. Gradually it became more distinctive, though never rigid.

To prepare himself more effectually to labor for the good of his people, Mr. Bradford purchased a small farm upon one of the loftiest hills in New Boston, now known as "Bradford's Hill," whence he could survey vast regions of country, and, witness such glorious risings and settings of the sun as are seen from but few localities. Here he provided a home, and, Sept. 1, 1806, married Miss Mary Manning, daughter of Dea. Ephraim Barker, of Amherst, with whom he lived here nearly forty years, greatly given to hospitality, with a growing family, loving his people, and greatly beloved by them. His labors were highly profitable to his people, and the church received additions from time to time. No considerable revival seems to

have been enjoyed until some nine years after his ordination, when some forty persons were added to the church; in 1826, some twenty or thirty were added, and in 1831 and 1835 a wide-spread religious interest existed, when nearly a hundred persons were received to the church. But while his labors were greatly blessed to the salvation of his flock, Mr. Bradford, like other good men, had his trials. His salary proved insufficient for the support of his family and the extension of hospitality to the many claimants. In 1819, the town increased his salary to six hundred dollars. In some instances he was relieved by generous donations of money from his people, and thus he was able to turn away from more tempting fields and larger salaries often tendered him. His people considered him a poor financier because he did not grow rich on his salary, and were pleased to think he was careless about his pecuniary matters. Most people would have deemed this a defect. But the people of New Boston looked upon it as a great excellence, and enjoyed repeating anecdotes respecting his habits of carelessness, and frequently took great pleasure in relieving his embarrassments. We have reason to believe most of these anecdotes are apocryphal. Mr. Bradford was a man of great good sense; he understood human nature far better than most men, and he had been reared to habits of economy on a farm during his minority. He may sometimes have been forgetful and seemingly oblivious in some financial matters. But we doubt if many men to whom he preached could, with his income, rear so large a family as Mr. Bradford's, and so effectually, and maintain such a reputation for generous hospitality, without embarrassments equal or greater than he realized. The minister who, in such a location as New Boston, could live, — could keep soul and body together, — and feed, clothe, and educate a family of ten children, and keep such a "free tavern" as his people would think ought to be kept, on a salary of six hundred dollars a year, must have been the greatest financier the world ever saw. All anecdotes told with such good nature of his obliviousness to worldly interests, strangely conflict with the fearful burden that often well-nigh crushed that generous heart, and cast down that lofty mind. The people saw a shining face, but saw not the corroding cares and dispiriting fore-

bodings which were within, and which no man of his sensibilities could avoid. He endured without complaint, and kept up appearances of competence and satisfaction, that his people might enjoy the pleasure of believing that their minister was well cared for, and their reputation was safe; while his noble wife bore her full share of sacrifice and labor, and by prudence and skill contrived to perpetuate the barrel of meal and the cruse of oil.

One of the most interesting events in Mr. Bradford's history occurred in the year 1823. The meeting-house, built in 1767 and 1768, had "waxed old." It stood in a bleak place, and was never furnished with means of warming. In 1769, the town built a "session-house," near the meeting-house. This was a small building, of one room, furnished with a large fireplace; and here in cold weather many resorted to warm themselves at the close of the morning services, and from that glowing fire coals were removed to the foot-stoves which rendered their stay in the fireless meeting-house endurable to the female portion of the congregation. Not a few went further than the session-house, to Capt. John McLaughlen's tavern, where they warmed the inner as well as the outer man, and often lingered longer than became devout worshippers — longer than the proprieties of the sanctuary justified. And good Mr. Moor often complained that they could spend two hours at John McLaughlen's easier than one under his preaching. And, though Mr. Bradford was less annoyed, because of changes that had taken place, yet with all the hallowed associations clustering around the old house, he looked forward with lively interest to the time when a new temple on an improved plan should be reared for the honor of Christ. The town refusing to build a meeting-house, individuals undertook the enterprise. Agreeably to a call of Joseph Cochran, Jr., at the request of others, a meeting was convened at the meeting-house, October 24, 1822. The call for this meeting thus sets forth the necessity of the movement: —

"The undersigned is desired to give public notice that a number of respectable citizens in this town have taken into serious consideration the very inconvenient situation of the Presbyterian meeting-house, the rapid decay of the house itself, and the inexpediency of expending a sum in repairing it,

which would make it comfortable and decent as a place of public worship, even for a few years; that while they are convinced that extravagant expense in the erection and support of an earthly sanctuary would be neither pleasing to God nor useful to the cause of religion, they are no less convinced that it is their duty to contribute to the building of a house for divine worship which may embrace the advantages of commodious situation, decency of appearance, and protection from the inclemency of the seasons."

This meeting was large and harmonious. "Mr. Bradford delivered a discourse," says the record, "suited to the occasion;" and then it was organized by the choice of Rev. E. P. Bradford, Moderator, and Robert Wason, Scribe. Here it was "Voted, unanimously, to build a meeting-house;" and Capt. John Cochran, John Crombie, Samuel Gregg, Esq., John Fairfield, Esq., Dea. Thomas Smith, Moses Cristy, Samuel Dodge, Esq., Dea. Thomas Cochran, Dea. Robert Clark, and Robert Wason, were appointed a committee "to look out a suitable piece of ground to set it on, and to make some estimate of the probable expense." "The following persons agreed to become undertakers in building a new meeting-house, viz: Robert Wason, Andrew Beard, James Sloan, James Cochran, 3d, John Linch, William Clark, Peter McNeil, Joseph Cochran, Jr., Joseph Leach, John Dalton, Thomas Smith, John Cochran, Jr., John Crombie, Luther Richards, John Fairfield, Samuel Dodge, Jonathan Marden, Peter Cochran, Jr., Moses Cristy, John Lamson, Thomas Campbell, Francis Peabody, Asa Lamson, Robert Clark, John Gage, Clark Crombie, James Moor, Joseph Cochran, Nathan Merrill, Hiram Perkins, Jacob Hooper, Jr., Greenough Marden, Francis Lynch."

These gentlemen organized themselves into an association to be known as "Proprietors for building a new Presbyterian Meeting-house in New Boston." Dea. Robert Wason was chosen Moderator; Joseph Cochran, Jr., Clerk; and Dea. Robert Clark, Treasurer. Being a joint stock company, they voted that it should consist of one hundred shares, and each share should be entitled to one vote. John Crombie, Samuel Dodge, Esq., and Thomas Campbell were appointed a committee to present plans for the house; and John Crombie, Dea. Thomas Smith, Jacob Hooper, Jr., Capt. John Cochran, and Dea. Robert Wason were appointed a committee to purchase a building

lot, and take the deed. After examining several lots, and receiving many propositions, the committee purchased two acres of land of Mr. Ammi Dodge, for \$420. The plan presented by the committee and adopted, was as follows as to dimensions, viz:—"The body of the House to be 60 feet square, with a projection of $5\frac{1}{2}$ feet by 36; the Post of the house to be 30 feet long." Jacob Hooper, Jr., Samuel Dodge, Esq., and Lt. John Lamson were appointed a committee "to superintend the stone work, the procuring the Lime and Mason work;" while John Crombie, Dea. Robert Wason, and Joseph Cochran, Jr. were the committee "to superintend the building of the House." Mr. John Leach was employed by the committee to build the House for the proprietors.

The meetings of the proprietors were held in the hall of Mr. James Sloan, and were characterized for great harmony and dignity, and the work was urged forward with great earnestness, and the frame was raised in June, 1823, men being boarded at the expense of the proprietors; and one barrel of West India rum, three gallons of brandy, and a half-box of lemons being provided for the occasion; but it was wisely "Voted, that Dea. Robert Clark, Capt. John Cochran, and Luther Richards be a committee to superintend the spirit on raising days, and that no persons be treated but Proprietors and Raisers;" while an efficient committee were authorized "to keep the Common round the meeting-house clear of boys and spectators." The frame was raised without any serious accident, and the structure was completed by the first of the following December, to the entire satisfaction of the proprietors, as appears from the following vote, passed Dec. 22, 1823:—"Voted unanimously, that the Superintending Committee communicate to Mr. John Leach the thanks of the Proprietors of the new Presbyterian Meeting-house, for the manly deportment and gentlemanly manner in which he and the young men employed by him have treated them while employed in building and finishing said house; and to Mr. Leach for the elegance, taste, and good workmanship manner in which he has finished the same." No wonder the proprietors were treated respectfully by the workmen, and that the work was well done; for the committee who superintended the work and the proprietors

were noble, princely men. They treated the workmen gentlemanly; they knew when the work was done well, and were willing to give an honorable compensation. They had large hearts,—did things on a generous scale; and when their house was finished they “saw that it was good,” and it did not repent them that they had reared a temple for God’s worship, which was surpassed by no other similar structure in the State for symmetry of proportion, elegance of finish, and liberal expenditure. The house to-day, after the lapse of forty years, without change and without repair, is a grand monument to the great and good men that reared it, and proves that no mean race inhabited these hills and worshipped at these altars. On the 4th of December, 1823, the pews were sold, after reserving one for the minister’s family and three for the poor, for the sum of \$6,721.75; more than enough to defray all the expenses of the house. Out of the surplus, \$300 were appropriated towards the purchase of a bell, and the remainder was devoted to the procuring “communion tables and other articles necessary for the same.” Thus the anticipations of the proprietors were more than realized. One hundred and three pews were sold; the greatest sum paid for one pew was \$154, by Mr. John Crombie; and the lowest, \$20, it being in the gallery.

At a meeting of proprietors, Oct. 13, 1823, it was voted that the Rev. E. P. Bradford preach the sermon of dedication; and Nov. 15, it was voted that the meeting-house be dedicated Dec. 25; and Joseph Cochran, Jr., Dr. John Dalton, Dea. R. Wason, Col. Samuel Dane, and Lt. John Lamson were appointed “Marshals of the day,” and all neighboring clergymen and churches were invited to be present. The day came, with its blue sky above and its snow carpet beneath. The house was crowded to its utmost capacity, and Mr. Bradford preached one of his most glowing discourses from the text, 2 Chron. vi. 41: “Now therefore arise, O Lord God, into thy resting-place, thou and the ark of thy strength; let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness.” And the congregation dispersed, not weeping that their second temple was inferior to their first, but rejoicing in its far greater glory.

It is not a little singular that, after suffering so much from

June 5, 1887. Examined this bell to-day.

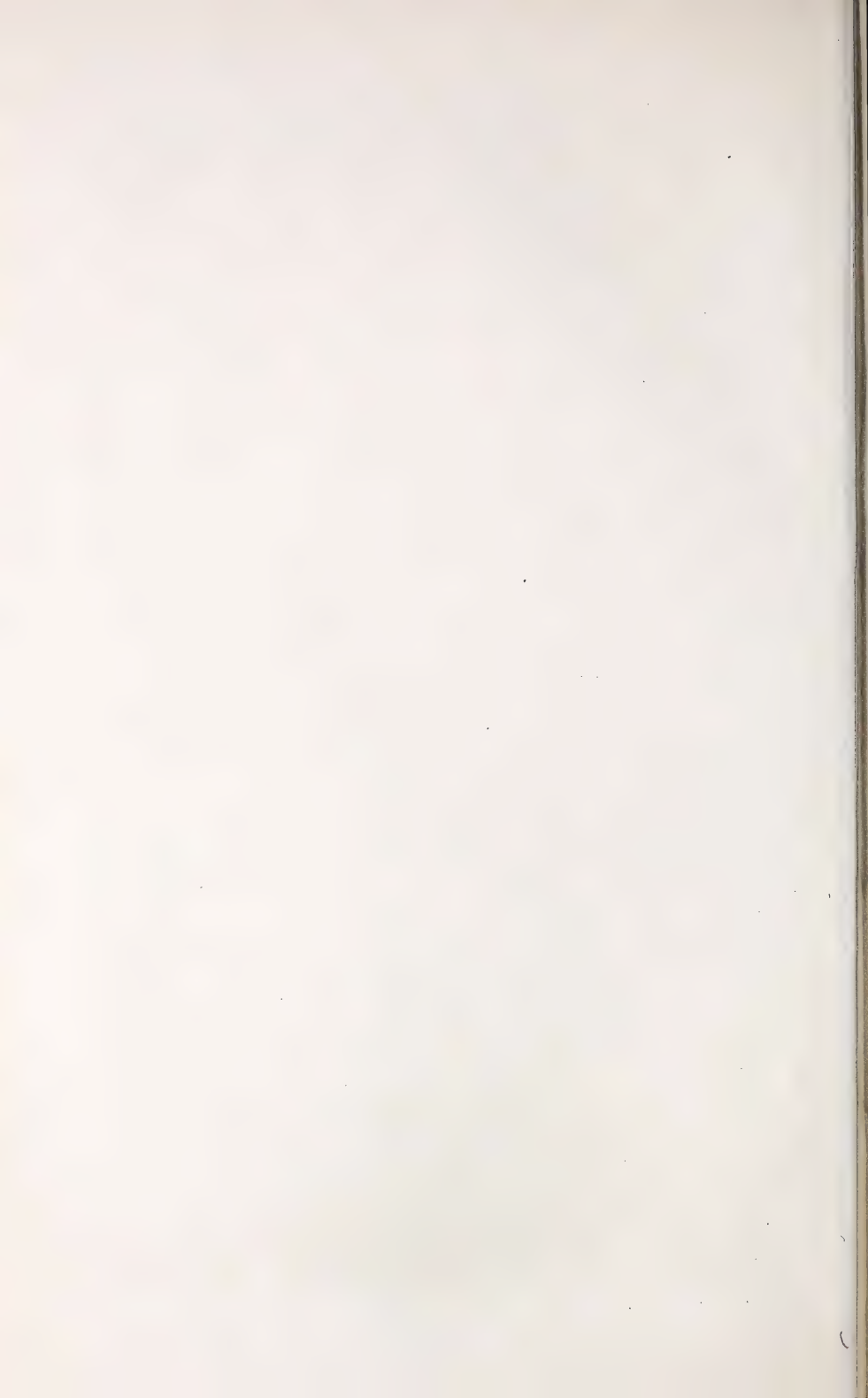
It bears the inscription:—

“Fleure & Son, Boston.”



Engraved by J. H. B. Boston.

PRESBYTERIAN MEETING HOUSE



the cold in the old house, they should fail to warm the new : yet no means were provided until 1835.

The congregation had taken leave of the old house with appropriate services, Mr. Bradford preaching an affecting sermon from text, Matt. iv. 20 : " Our fathers worshipped in this mountain."

In 1839, the town refused to assess and collect the taxes of those who desired to pay the salary of Mr. Bradford, as had been done since his settlement. But a society was organized, March 21, 1839, consisting of one hundred and sixteen members. The salary was at once assumed by the society, and cheerfully and promptly paid ; and the pastor had a fresh evidence of the strength of the attachment of his people, and he " thanked God and took courage." Subsequent years passed amid evident tokens of Divine favor. The congregation was large, and the church was composed of liberal-minded persons, not captious and fault-finding, but willing that their minister should give utterance to what he believed to be the teachings of God's Word. Mr. Bradford was a decided Whig, while a majority of his hearers belonged to the Republican party. And though warm discussions often took place between him and them, no alienation of feeling was suffered, and no disaffection was occasioned by his being repeatedly chosen Moderator at the annual meetings of the town, nor by his election to other important offices.

In 1826, the elders of the church were Robert Patterson, Thomas Cochran, Joseph Cochran, Robert Crombie, Isaac Peabody, Robert Wason, Peter McNeil, Elzaphan Dodge, Marshall Adams.

In 1850, the elders were Thomas Cochran, Thomas Smith, Samuel Dane, Abraham Cochran, S. L. Cristy, and Marshall Adams.

To the last year of Mr. Bradford's ministry, his health was firm. Sickness interrupted his public services not more than five or six Sabbaths for a period of thirty-nine years. During the last year of his life, he was admonished by a sickness in the early part of it, that his days might soon be numbered. " His last illness was short, a severe cold, terminating in croup," of which he died Dec. 14, 1845, being almost seventy years old,

after a ministry of nearly forty years, his birth being Dec. 27, 1776, and his ordination Feb. 26, 1806.

"After Mr. Bradford's settlement in the ministry," says the Rev. Dr. Whiton, "he rose rapidly into distinction. Few men in the State were equally acceptable in the desk. In the controversy relative to Dartmouth College, from 1815 to 1819, he was one of a committee of three, appointed by the legislature to investigate its condition. A vacancy occurring in the presidency of the college, his was among the names before the public as candidates for the office."

The publications of Mr. Bradford are few ; an address before the Handellian Musical Society ; an Election Sermon before the Legislature of the State ; a Discourse before the People of Frankestown, commemorative of the character of Rev. Moses Bradford, and a Sermon at the funeral of Rev. Dr. Harris, of Dunbarton."

Mr. Bradford had a commanding person, a rich voice, combined with a high order of intellect and great suavity of manners. He had the faculty of making people feel *well*, and to believe that he highly esteemed them. And this love for them begat love towards himself. Every crumb of bread was sweet, wherever eaten, and every home and every locality was pleasant and attractive. And thus he was welcomed at every door by gladdened hearts ; not that some spirits never chafed and found fault, and became alienated, but to an unusual degree he bound all reasonable men to his heart, and met their highest conceptions of ministerial and Christian excellence.

Mr. Bradford was a fine classical scholar ; he read much, and in conversation drew from rich stores, which a retentive memory always commanded. His fund of wit and anecdotes, and elegant historic and classic allusions, seemed never exhausted. Able readily to read character and motives, he seemed always prepared for all occasions, and to meet all persons, knowing how to order his conversation aright. With a heart always expanding with the mountain air he inhaled, watching from his "tent door" the ever-varying aspects of nature, and brought into contact with gigantic minds within the circle of his ministerial exchanges, we may well believe his expositions of Scripture were rich and varied ; and that few men have ever excel-



J.H. Bufford's Lith.

M.M. Bradford.

led him in pulpit services. Rev. Dr. Aiken, once pastor of the Congregational Church in Amherst, and later pastor of Park Street Church, Boston, remarks, "Mr. Bradford was literally one of nature's noblemen : of princely person, with a sonorous, commanding voice, exceedingly fluent and accurate in speech, modelled somewhat after Johnson's style ; so richly gifted in mind and heart, that, with little preparation for his Sabbath services, he stood among the first preachers in the State. I have often thought that, if Ephraim P. Bradford had given his mind thoroughly to the study and delivery of sermons, he might have stood, in the ministry of this country, where Robert Hall stands in that of England."

It is not strange that the people of New Boston became proud of their minister, since he gave character to them, and distinction to the whole town. Had the providence of God cast his lot amid incentives to intellectual greatness, he would doubtless have shone as one of the great lights in the galaxy of great men in the church. As it was, he made his mark, and blessed a generation and more, who grew up under his ministry, by inspiring in them a laudable ambition to excel in various departments of activity.

Mr. Bradford was greatly aided in his ministry by her who still survives him as his widow, at the venerable age of seventy-eight years. It not unfrequently transpires that a minister's success is as much attributable to the good sense and holy influence of his wife, as to his own endeavors, though the credit may never be given her. Mrs. Bradford had twelve children, ten of whom survived their father, two dying in childhood of spotted fever, during the prevalence of that disease in New Boston, 1814. Always limited in her resources, she made what she had to contribute to the comfort of the household, while she arranged for generous hospitality. She relieved her husband of all care for the interior of the house, and of much anxiety for that which was without. His comfort and usefulness were always first consulted, and by her good sense and sound judgment she was able to safely counsel and encourage the heart of her husband. "Many daughters have done virtuously," but Mrs. Bradford excelled not a few, in her calm and dignified deportment ; in her patient endurance of hardship ; in her care

fulness for her household, and the happiness and success of her husband as a minister of Christ. "The heart of her husband did safely trust in her, and he did often praise her." And her children now "rise up and call her blessed." With such a wife, Mr. Bradford could not fail to be happy in his home; and it was here, as well as among his people, that he found incentives to piety, and consecration to his Master's service. Religiously inclined from his early youth, his life was eminently free from defects; his piety was cheerful, yet humble and consistent. And, as years multiplied, there was evident maturing for his heavenly rest; and, when the summons was heard, he bowed his head, and gave up the ghost, leaning on the Staff, leaving behind him precious recollections and influences that are yet blessing the church and the world.

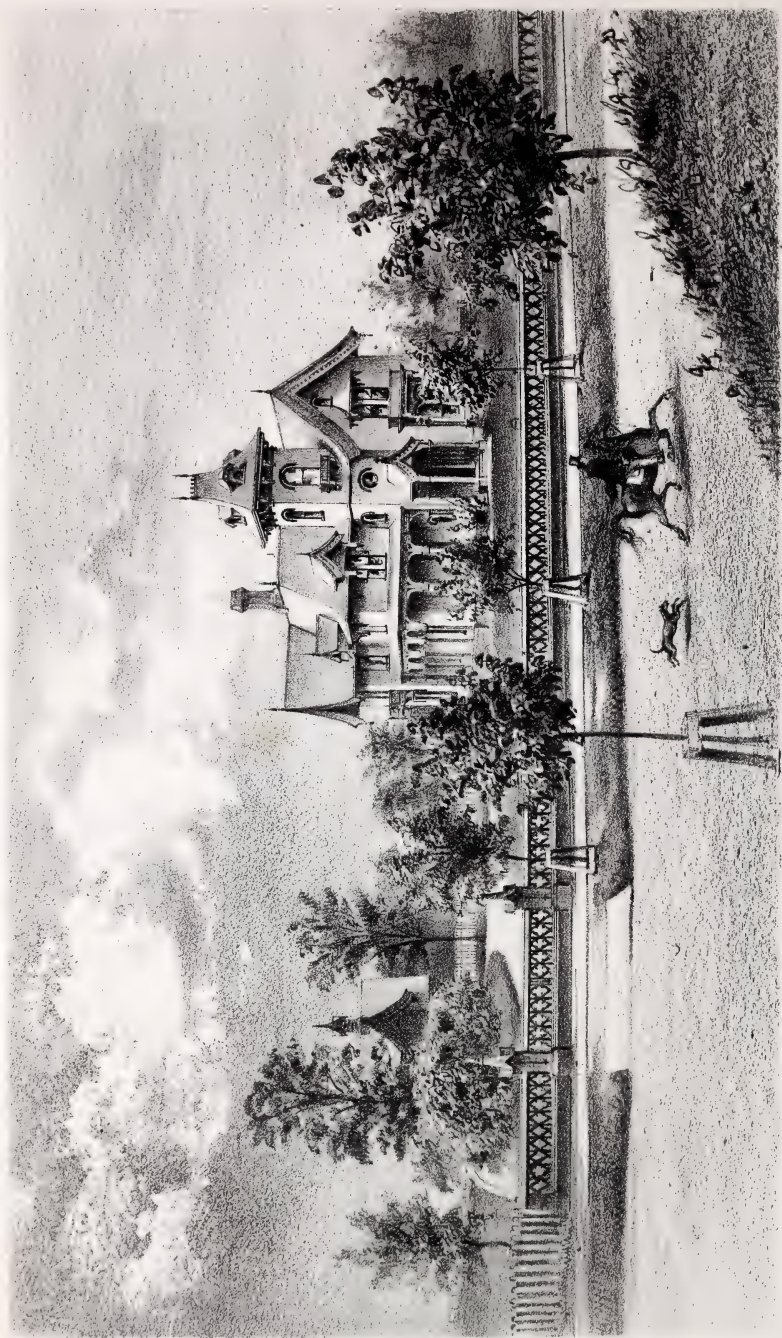
In the southern and highest part of the cemetery overlooking the congregation of the dead, many of whom he followed to their resting-place during his protracted ministry, an affectionate people buried their beloved pastor, and reared a beautiful marble monument bearing the following inscription:—

In memory of Rev. Ephraim Putnam Bradford, born December 27, 1776. Graduated at Harvard College, 1803. Ordained February 26, 1806. Died December 14, 1845, aged 69. Pastor of the First Presbyterian Society, New Boston, 40 years.

Piissimus, doctissimus, fortissimus et lamentissimus, in populorum suorum amoribus semper vivit.

Erected by subscription of individuals, as a token of respect to their late beloved pastor.

Mr. Bradford's children are: James Barker, born July 6, 1807, and died of spotted fever, April 20, 1814; Sarah Putnam, born Feb. 9, 1809, and died of spotted fever, May 19, 1814; William Symonds, born Oct. 2, 1810; Anstis Whiting, born June 8, 1812; Ephraim Putnam, born Feb. 7, 1814; John, born October, 1815; Mary Means, born May 18, 1817; Robert Clark, born April 25, 1819, and died at Milwaukee, Wis., March 20, 1852, and was buried at Detroit, Mich.; James Barker, born April 2, 1822; Joseph Town, born March 5, 1824; Ann Barker, born Sept. 20, 1826; Henry Dalton, born Oct. 5, 1829, and died at Detroit, Mich., Jan. 18, 1848, aged 18.



RESIDENCE OF JOSEPH P. BRADFORD.

William Symonds early enlisted in the United States army, served through the Florida and Mexican wars, and rose to the rank of a first lieutenant, and was *breveted* for gallant conduct in Mexico, being the first to raise the American flag on the battlements of Cero Gordo. Becoming disabled, the Thirty-fifth Congress settled a pension for life upon him, for meritorious services. He spent some years in the hospital at Harodsborg, Ky., and died at Louisville, June, 1863, aged nearly 53 years. His remains lie by the side of his venerated father.

Anstis Whiting became the wife of Waterman Burr, Esq., a successful merchant of New Boston; and their children are Ephraim Bradford and Emma Lowe, having buried three in early childhood. John is married, and resides in Milwaukee, Wisconsin, connected with his brothers in an extensive mercantile business.

Mary Means became the wife of Robert Cochran, Esq., Oct. 17, 1844, and they live in Gallatin, Mississippi, having two children, Henry Bradford and Letitia Clark.

James B. and Joseph T. are both married, and reside in Milwaukee, Wisconsin.

Surrounded by her sons, and with her daughter, Ann Barker, Mrs. Bradford, is passing her old age amid comforts, enjoying christian acquaintances, waiting cheerfully her appointed time, having always the prayers of the people for whom she and her husband so many years labored in the Lord. Mrs. Bradford was born Oct. 9, 1785; being 78 years old in October, 1863.

In March, 1846, following the death of Mr. Bradford, which transpired December 14, 1845, the services of Rev. E. M. Kellogg were secured, and he received a unanimous call from the church and congregation, May 5, 1846, with a salary of six hundred dollars. This call was accepted, and Mr. Kellogg was installed pastor June 25, 1846, and was dismissed in April, 1852.

Soon after the dismissal of Mr. Kellogg, the Rev. Alanson Rawson was employed, and received a call to settle. The call was accepted, but subsequently declined because of ill health, though he supplied the pulpit about two years.

In June, 1855, Rev. E. C. Cogswell, the present pastor,

commenced his labors here, and was installed by the Londonderry presbytery October 30, 1855.

The church numbers one hundred and six communicants, and the eldership consists of Samuel Dane, Marshall Adams, Sumner L. Cristy, and John N. Dodge. A precious work of grace has been silently progressing in the congregation to the present time, May, 1864, since the Centennial, in July, 1863, which it is believed will greatly encourage and strengthen the church in which have been reared so many excellent men and women, not only to bless the town, but to strengthen other churches.

REV. EDWARD BUXTON.

He was son of Capt. Benjamin Buxton. He was born Aug. 17, 1803, and was educated with pious care at home and in the district school. Having great desire for knowledge, he became an excellent English scholar, and made no ordinary progress in the classics, with little aid from any teacher. He studied medicine with Dr. John Dalton, of New Boston, Dr. James Crombie, of Francestown, and Dr. Edmund Buxton, of Warren, Me., and taught many schools, district and select.

At length he felt constrained to turn his attention to the study of theology, and placed himself under the instruction of Rev. Samuel W. Clark, of Greenland, and was ordained as an evangelist, April 19, 1836, and installed pastor of the Second Congregational Church of Boscawen, in that part of the town now known as Webster, December 13, 1837; the pastoral charge of which he still retains.

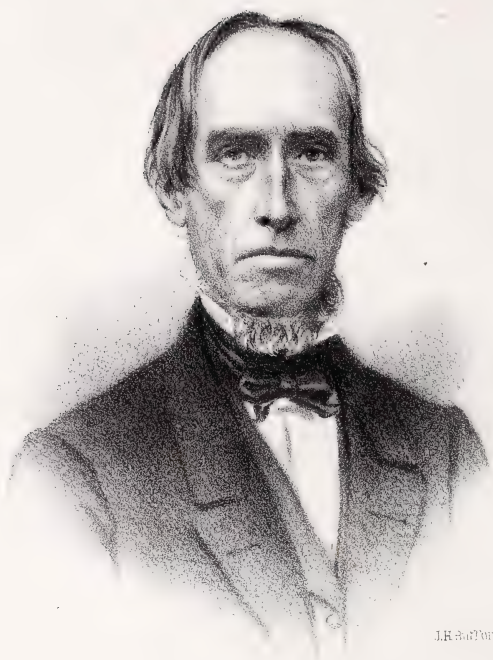
Mr. Buxton married Elizabeth, daughter of Rev. Asa McFarland, D. D., of Concord, June 12, 1838. Mrs. B. died Sept. 11, 1842, leaving two children: Elizabeth M., who was born April 2, 1830, graduated at Mount Holyoke Female Seminary, and is a christian lady and a successful teacher; and Edward, who was born May 25, 1841, and died Dec. 6, 1844, evincing much evidence of piety, even at that early age.

Mr. Buxton married Lois, daughter of Jacob Jewett, Esq., of Gifford, Sept. 27, 1843, for his second wife, and they have an adopted son, Edward B., born Nov. 2, 1845, giving promise of usefulness as a christian. Few pastors have been more successful, or commanded more the respect and affection of their flocks, than Mr. Buxton; though his estimate of himself is very humble, and perhaps will be pained by even this truthful assertion.

Mr. Buxton was present on the Centennial occasion, and added much to the interest of it.







J.H. & Wm. G. Lamb

Yours very truly

Edw. E. Burton

RESPONSE OF REV. EDWARD BUXTON.

REV. EPHRAIM P. BRADFORD, — whose mantle, if dropped, few would dare take.

MR. PRESIDENT, —

To equal the theme on which I am expected briefly to speak, would require for my feeble pinions too adventurous a flight. This sentiment revives in my heart the feelings with which, fifty years ago, I learned to regard the Rev. Ephraim P. Bradford, who then endeared himself to me by acts of paternal kindness, and from that period, through the struggles of my childhood and youth, stood by me as a faithful and sympathizing friend. I love to cherish those feelings of deep veneration through which I must ever contemplate the character and influence of that excellent man. While I summon up my early recollections of him, his manly form rises before me, with his wonted courteousness of manners, his noble bearing, and his open countenance beaming with the social and benevolent affections which ever came welling up from the depths of his generous heart. I catch the inspiration of his voice, ever powerful and finely modulated, whether in conversation or in public discourse. Though the places which once knew him will know him no more forever, yet with those places where we were most accustomed to see him, and where we received our deepest and most sacred impressions of him, he is in our minds inseparably associated. Some of us can, in imagination, reoccupy the old meeting-house, on some seat in its large, square, unpainted pews, in the midst of a congregation the elders of which now slumber with their beloved pastor in the adjacent cemetery. Still, as I revisit those Sabbath scenes of my early recollection, he rises up before me in the pulpit of olden style, under the quaint and, for him, needless sounding-board, and, as few have the ability to do, carries with him his audience in prayer and praise,

in testifying repentance towards God, and faith towards our Lord Jesus Christ, and in vindicating the doctrines of our holy religion. Again, I meet him at the week-day gathering, in the school-house or a private dwelling, where he could, with rare ability and effect, extemporize on the great themes of the gospel. Again, let us go with him to the house of mourning, where he poured out his heart in solemn discourse, and most affectionately and appropriately addresses himself to the several members of the mourning circle. Again, let us enter his hospitable mansion, where we were all so cordially welcomed that we severally felt we enjoyed a particular interest in his pastoral regard. I love to think of him as, with meditative and uplifted countenance, he leisurely rode through the town, recognized at a glance and with pleasure wherever he went, and with no surprise, if the truth were ever so conspicuous, that he did not think to put on his better coat before he left home. His ministerial work he pursued in a forgetfulness of himself, and through the manifestations of this fact we were the more sensible of those traits of his character by which he was greatly endeared to us. His religion was not gloomy and forbidding. He was a pleasant man. He had a vein from which he could put forth as much keen wit and good humor, and as aptly point a satirical remark, as any man. But he never opened this vein unseasonably. He habitually paid a strict regard to the injunction, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." He was a literary man, and thirsted for intercourse with literary society, and still was happy in accommodating himself to all classes of persons, in the spirit with which the apostle says, "To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some." He made himself as much at home in the lowliest cottage as when he was felt to be *primus inter pares* in the society of his ministerial brethren. His spirit was eminently catholic. From the benevolence of his heart he was a friend to everybody, and, from the charity which "seeketh not her own, is not easily provoked, thinketh no evil," he embraced the whole household of faith in whom he discovered evidence that they loved the Lord Jesus Christ in sincerity.

He was constituted — physically, mentally, and morally — for exerting a controlling influence. Even those who were the most disposed to glory in feats of physical violence, stood in awe of him. This may be illustrated by an occurrence in the early part of his ministry. Having preached a lecture in a part of the town somewhat distinguished for the pugnacious disposition of the people, as he came out of the house, an affray took place, in which one of their fighters, having prostrated another and seized him by the throat, was forcing streams of blood from his nostrils. He immediately rushed forward into the scene of contention, and with one hand patted the prevailing combatant on the shoulder, saying pleasantly to him, “Don’t kill the man! don’t kill the man!” while with the other hand he broke his hold from the throat of the prostrated man, and then separated them, and held them apart till they promised for the present to keep the peace. By that transaction, he gained the reputation, in that section, of being, not a pugnacious, but a powerful, kind-hearted, and fearless man. His influence was not superficial and transitory. He was raised up by divine providence and grace, for laying the foundations of morality, religion, and mental culture deep in the mind and heart of the rising community in which he was established, and in which, during a period of more than forty years, he prosecuted his labors in the gospel ministry. In our centennial review of this community, our minds are thrown back still further than the period of its incorporation, to its germ, which was planted in the families with which it commenced, a hundred and thirty years ago. How important the elements of physical, intellectual, and moral character, which then began to take root in it, and to spread out their influence through its successive generations. What matter of grateful praise to God it is, that early the principles and spirit of sound morality, evangelical religion, and of true christian patriotism were planted and became predominant in it. With an honest pride we call to remembrance the families that have passed away, having transmitted to us the elements of character and the spirit with which we are assembled on this joyous, sacred, and solemn occasion. With a just appreciation of this precious inheritance on this birthday of our national independence, we must feel the solemn

responsibilities and obligations which are pressing upon us. We must forecast the consequences of our present position and influence, and what inheritance we shall transmit to our posterity, who shall observe our next centennial celebration. While I am anxiously inquiring for the future, — and “coming events cast their shadows before,” — I hear voices from the past. A congregation rises up around me, in which I see the familiar countenances of our venerated fathers. They speak anxiously of our national concerns, and of the national inheritance which they hoped to transmit to many generations of their posterity. In regard to this inheritance, they admonish us of our duty. Among them I discover the venerable form of our dear old pastor and friend. He seems with great affection to look upon us, and in the words of the apostle Paul to say, “God is my record : how greatly I long after you in the bowels of Jesus Christ.” He reminds us of the glorious gospel of the blessed God, which he preached to us as the perfect law of liberty. He says to us, “If the foundations be destroyed, what shall the righteous do?” He assures us that the foundation of all which we should hold dear, as participators in this centennial celebration, and as American citizens, must be laid deep in our hearts by the spirit and principles of the Christian religion. But the dear man is gone. He has done with earth ; and, though we may not take his mantle, may we earnestly desire to have a double portion of his spirit.

REV. JOHN ATWOOD.

He was born in Hudson, then Nottingham West, October 3, 1795, where he united with the Baptist church at the age of twenty-one. Soon after, he began to study, with the ministry in view, under the instruction of Rev. Daniel Merrill. In May, 1817, he entered the Literary and Theological Department of Waterville College, in which he remained five years, under the instruction of Rev. Dr. Chaplin. June 1, 1824, he began to labor with the Baptist church in New Boston, and was ordained May 18, 1825, and married, Nov. 28, 1826, Lydia, eldest daughter of Dea. Solomon Dodge. Being dismissed from the church in New Boston as their pastor, after spending a short time in Francestown, he removed to Hillsborough, where he remained seven years.

In 1843, Mr. Atwood was elected State Treasurer, which office he retained six years, a part of which time he served as chaplain to the State Prison.

In 1850, Mr. Atwood returned to New Boston, where he still resides, occupying his time in cultivating his farm, and occasionally supplying churches destitute of pastors, enjoying the confidence and respect of the community, whom he has represented in the legislature five years, viz., 1832, 1833, 1834, 1835 and 1859.

As a preacher, Mr. Atwood is evangelical and instructive, and as a pastor, faithful, affectionate and conciliatory; and his ministry in New Boston served greatly to enlarge and strengthen the church to which he ministered. He has always cordially sought to advance the cause of education, and to promote every enterprise that promised to benefit the community. And the Government and the Union find, in this hour of peril, in Mr. Atwood, an unwavering friend and supporter, planting no thorns

for the pillow of his declining years by neutrality or opposition to a just government. Courteous, hospitable, and generous, he binds to himself all good men, both as a christian gentleman and an upright citizen.

Mr. Atwood's children are Lydia D., Sarah E., John B., Roger W., Ann J., Mary F., Solomon D., and John H. The latter and John B. died in infancy, Sarah E. married John L. Blair, and resides in Alton, Ill.

Ann J. became the wife of Rev. J. L. A. Fish, and resides in East Tisbury, Martha's Vineyard, Mass.

Solomon D. married Florence A. Dodge, of Francestown, and is of the firm, Joseph Whipple and Atwood, who have "Young America" combined with caution, and infuse great activity into their business.



W. F. Fox's Lith.

John Atwood.

HISTORY OF THE BAPTIST CHURCH.

BY REV. JOHN ATWOOD.

From records which have been consulted reaching back about seventy-five years, it appears that the Baptist church in New Boston took its origin from one previously existing in Amherst, and entirely distinct from the present church in Amherst. The Amherst church was organized December 6, 1787, and consisted of persons residing in New Boston, and in those parts of Amherst which were subsequently formed into Mont-Vernon and Milford, few or none residing in what is now called Amherst. In the course, however, of twelve years it had become so diminished in numbers as to afford little hope that the enterprise would be permanently successful. In the mean time several persons in New Boston had made a public profession of religion, and united with the church in Weare. Rev. Mr. Elliot, of Mason, also baptized fourteen persons in the town, on the 4th of October, 1799, though at the time they united with no church. In view, therefore, of the number of Baptist professors that were resident in New Boston, it was mutually agreed, by members of the church both in Amherst and New Boston, at a meeting holden at John Whipple's in New Boston, Nov. 23, 1799, that the Amherst church should in future be known by the name of "*The First Calvinistic Baptist Church in Amherst and New Boston.*" Whereupon, those persons who had lately been baptized, and those who had joined at Weare, united with this church, whose number was also increased, during the year 1800, by the addition of nineteen others.

In the year 1801, Rev. Josiah Stone commenced his labors with this church, and, in this and the three succeeding years, fourteen persons were added to its fellowship. In 1804, the church, by advice of Council, took the name of "*The Calvinistic*

Baptist Church in New Boston." The same year the church agreed upon the erection of a meeting-house, which was completed the year following. This house was located in the westerly part of the town, three miles from the present place of worship. Its dimensions were forty feet by thirty-two, and one story high.

During this year the church united with the Warren Association, with which it retained its connection until the formation of the Boston Association, when it fell within the limits of that body. The same year, also, Rev. Josiah Stone was installed as permanent pastor of the church. From this time to 1816, the number received into the fellowship of the church was twenty. At the expiration of this period, a case of discipline arose which resulted in the division of the church into two bodies, the one being retained in the Boston Association, the other uniting with the Salisbury.

In June, 1824, Rev. Mr. Stone resigned the pastoral care of the church, but remained in the place until his decease, which occurred in 1839.

Rev. John Atwood, then a licentiate, commenced his labors with this people on the first Lord's day in June, 1824. He was ordained the 18th of May, 1825, and closed his pastoral relation the last Sabbath in January, 1836. During his ministry ninety-nine persons were added to the fellowship of the church.

February 23, 1825, the two churches were dissolved, by mutual consent, and the members, forty-six in number, reorganized into one body, and united with the Salisbury Association. In 1826 a pleasant revival of religion took place, in which thirteen were added to the church. In 1828 the church was dismissed from the Salisbury, and united with the Milford Association.

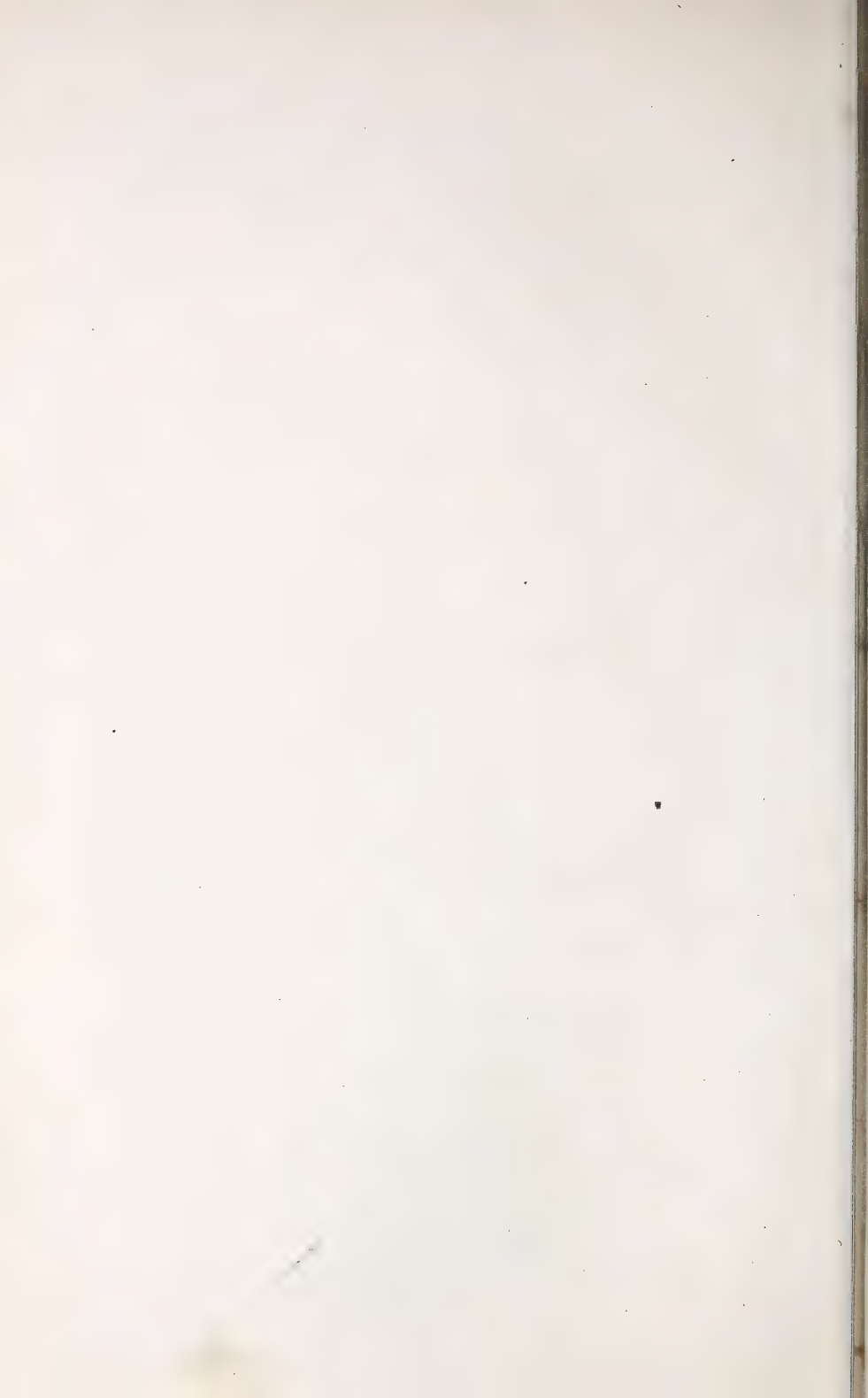
A more central location for public worship being very desirable, in 1832 a meeting-house was erected in the lower village, and was dedicated to the worship of God on the 6th of February, 1833.

In 1835 a precious revival of religion was enjoyed, during which fifty-three persons were added to the church.

In February, 1836, Rev. A. T. Foss became pastor of the church, which relation he continued to hold during eight years, till January, 1844.



WEST ST. MARTIN'S HOUSE



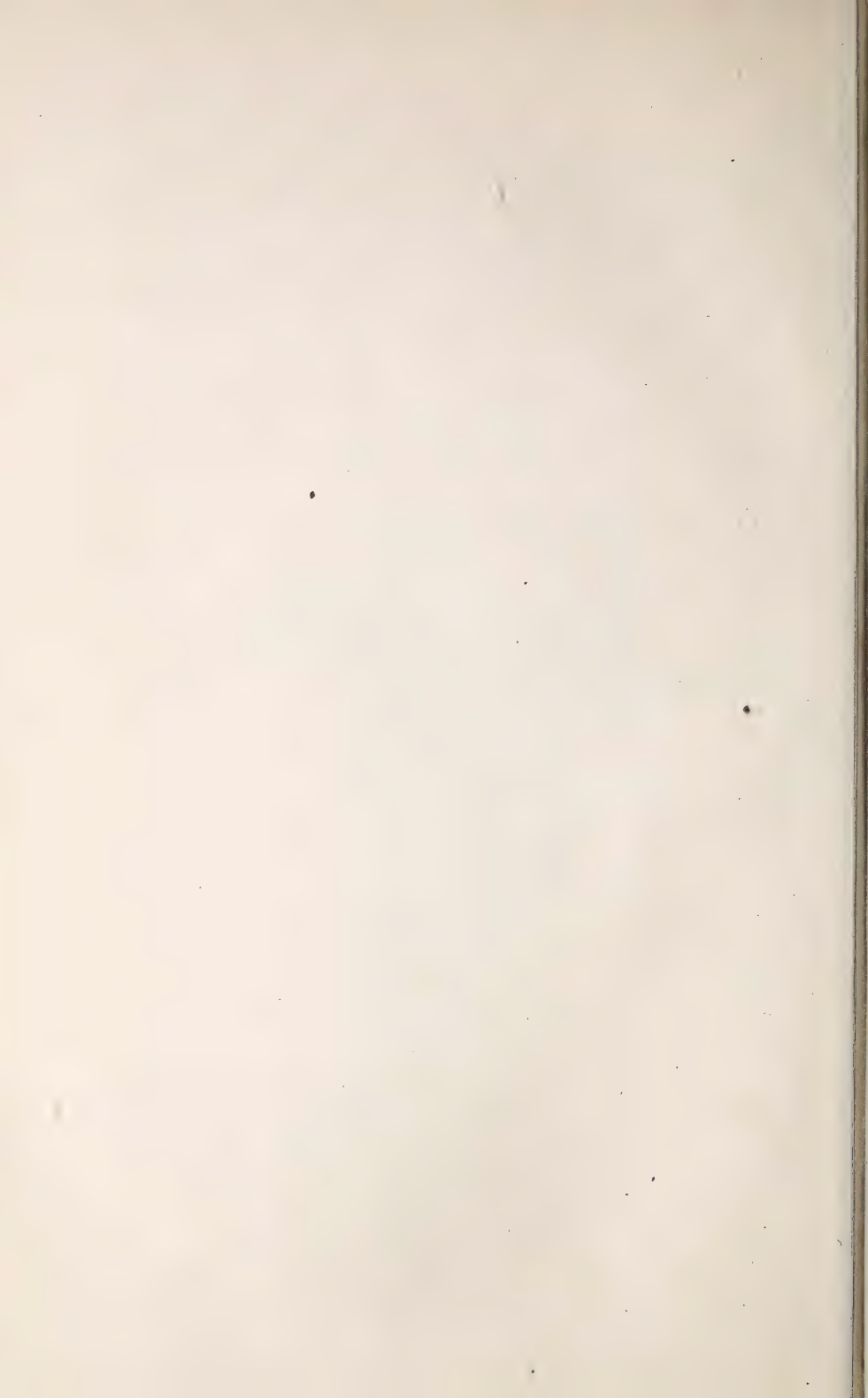
On the first Sabbath in February, 1845, Rev. David Gage commenced his ministerial labors with this people, and continued with them ten years, during which time sixty-four were added to the church. His pastorate closed in March, 1855.

November 1, 1855, Rev. J. N. Chase began his permanent labors in the place; was recognized as pastor December 19, 1855, and dismissed May 1, 1859.

Rev. Franklin Merriam succeeded him in the pastoral office, in May, 1859, and closed his labors in the place October 5, 1862.

The pastorate is now filled by Rev. Thomas Clarkson Russell, who entered upon his labors with this church the first Sabbath in June, 1863.

The most reliable statistics to be found, show that from the formation of the church in Amherst, in 1787, to the present time, two hundred and eleven persons have been added by baptism; ninety-two have been received by letter from other churches; seventy-three have been dismissed; thirty-one excluded; and seventy-two have died. The present number, July, 1863, is seventy-six.



MINISTERIAL FUND.

The grant of New Boston was given on condition that one sixty-third part of the township should be appropriated to the first-settled "learned and orthodox minister" for his encouragement to settle in a new region of country, among a sparse population, unable to pay a full and adequate salary. Further to encourage and aid the people in maintaining the worship of God, it was required that another sixty-third part of said township should be appropriated to the support of a "learned and orthodox ministry forever." And when the Masonian heirs increased the size of the town, they reserved a like proportion of the "Addition" for the same purposes. Thus lots numbered 61 and 70, in the old limits, and 6, in the "New Addition," were appropriated to the first minister; and lots 36, 123, and an unnumbered lot set off in a then unsurveyed portion of the town, were appropriated to the benefit of the ministry in perpetuity.

When the Rev. Solomon Moor was settled as the first minister of the town, he took possession of his lots, and disposed of them as he pleased. He also had the use of the "ministry lots," and whatever income he could derive therefrom until his death.

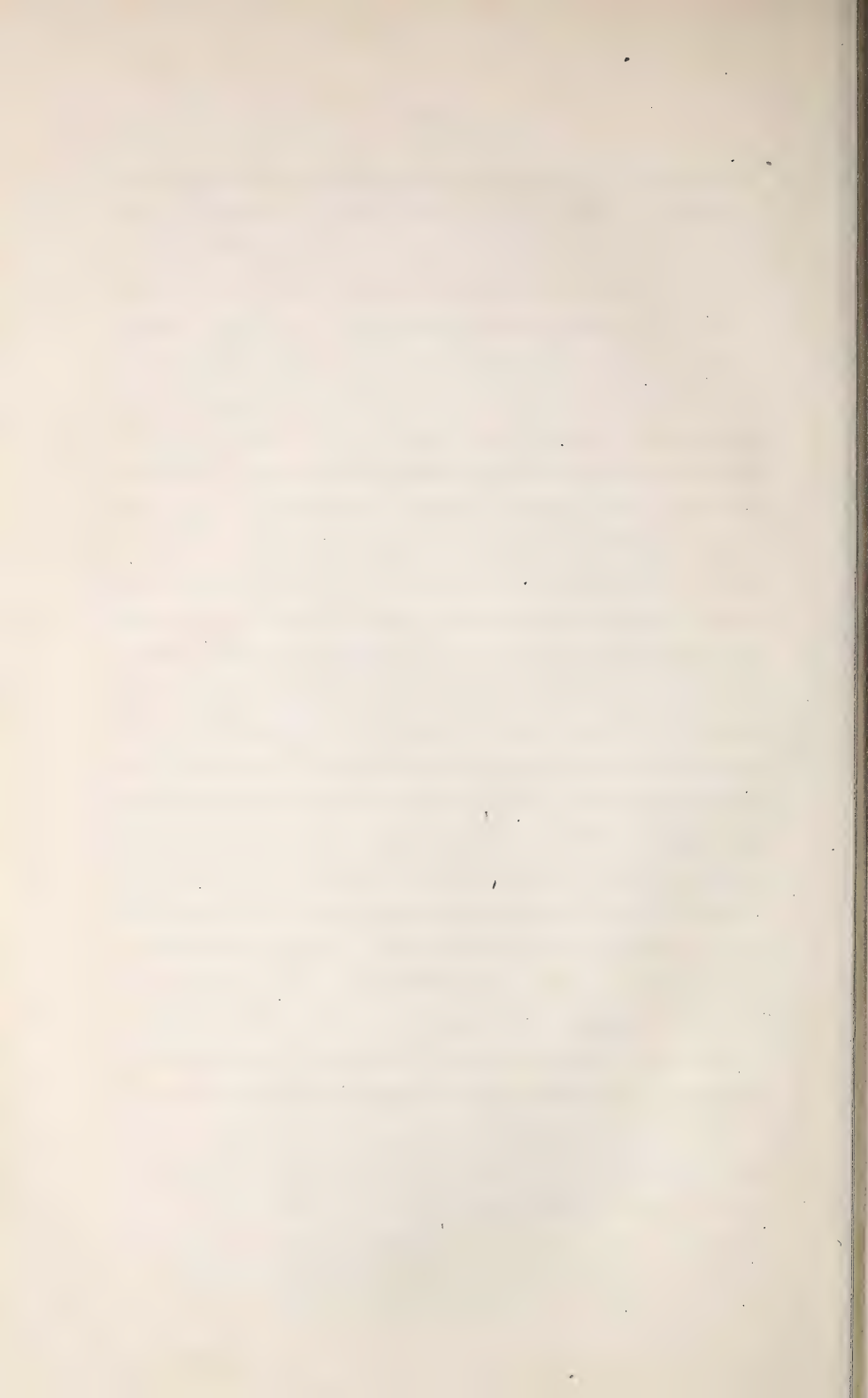
When the Rev. Mr. Bradford was ordained, the town paid him what they deemed an adequate salary, and made him a donation of four hundred dollars, "reserving to the use of the town all ministerial rights and privileges," meaning the ministry lots. It was known that Mr. Moor derived but little profit from them, and the town resolved that Mr. Bradford should not be embarrassed by them, and thought they might be made to yield a greater income, under different management. Accordingly, in 1804, the town sold, or leased for nine hundred

and ninety-nine years, a portion of the ministry lands; and subsequently, at different times, the remaining portions were in like manner disposed of to great advantage, being covered with valuable timber. The amount received for the ministry lands reached nearly seven thousand dollars, which the town denominated "the funded property for the ministry," and a special treasurer was chosen annually by the town, for many years, to have charge of this money, and to make an annual report, showing to whom loaned, and the income thereof.

The grant of the town required, also, that another sixty-third part of the town be appropriated for the benefit of schools; and these lands were in like manner disposed of, earlier than the ministry lots, and the amount received for them was much less than that for the ministry; and the treasurer for "the funded property for the ministry" became the treasurer of both funds. William Clark was repeatedly elected to that office, and others were chosen after him. At length the care of these funds was devolved on the town treasurer, and he made a distinct report of their condition annually. Immediately after the sale of the ministry lands, the Baptist church, first known as the "Calvinistic Baptist Church in New Boston," in 1804, claimed a part of the income; and in August of 1805, agreeably to a recommendation of Livermore Langdell and Lieut. Samuel Gregg, it was "Voted, That the Baptists that were on their parish-book last March have their proportion, according to poll and estate, to the present year." Up to March 10, 1807, all tax-payers were taxed for the support of the minister of the town, unless excused by special vote. At this time the town voted "to excuse those that in good faith belong to the Baptist Society, from paying taxes to the Rev. E. P. Bradford." October following, the town voted "to raise annually five hundred dollars, including the interest on funded property, four hundred dollars of which to be paid to Mr. Bradford, and one hundred dollars to Josiah Stone; and that this should continue during the ministry of Mr. Stone," then the pastor of the Baptist church. Owing to trouble in the church, the town subsequently refused to appropriate any to the two Baptist societies, the original society having become divided into two. In 1823 the town gave them thirty-five dollars; and the following year

fifty dollars. At length the town voted to divide the income according to poll and estate tax ; every man saying which church he wished to sustain. And when at length a Universalist society was organized, they were allowed to have their proportion. Henceforward the income of the fund was divided between the three societies, in proportion to polls and estates of their respective adherents, until 1861, when the selectmen refused to make the annual division of the income of the ministerial fund, except the interest on nine hundred dollars, affirming that the rest of the fund had been lost by being absorbed in other funds of the town, so that evidences of the fund could be found only for nine hundred dollars ; and they affirmed that, according to decisions of the courts in similar cases, there was no law to oblige the town to pay it, and that to pay it was contrary to law, and would render it impossible to collect the taxes. At the annual meeting in 1862, the town, by a very large majority, instructed the selectmen to divide the income of the fund, as in former years ; but they refused to obey instructions, and none has been made, except on the nine hundred dollars which had not been absorbed. It is evident that certain men, who were not nursed at the breasts of New Boston mothers, and who have a chronic hatred of ministers and churches, had secretly sought to effect this at an earlier period than 1861. The town has never sanctioned, by vote, the repudiation, nor does any honest man deny that the income of the whole fund ought to be paid, though they may question if it can be legally done, under existing circumstances. The Presbyterian and Baptist societies have been embarrassed by this action ; but the descendants of the noble men who so highly prized the worship of God in his sanctuary, and realized the benefits of the gospel to the community, will prove equal to the exigency, and will not show themselves the degenerate sons of a godly ancestry.

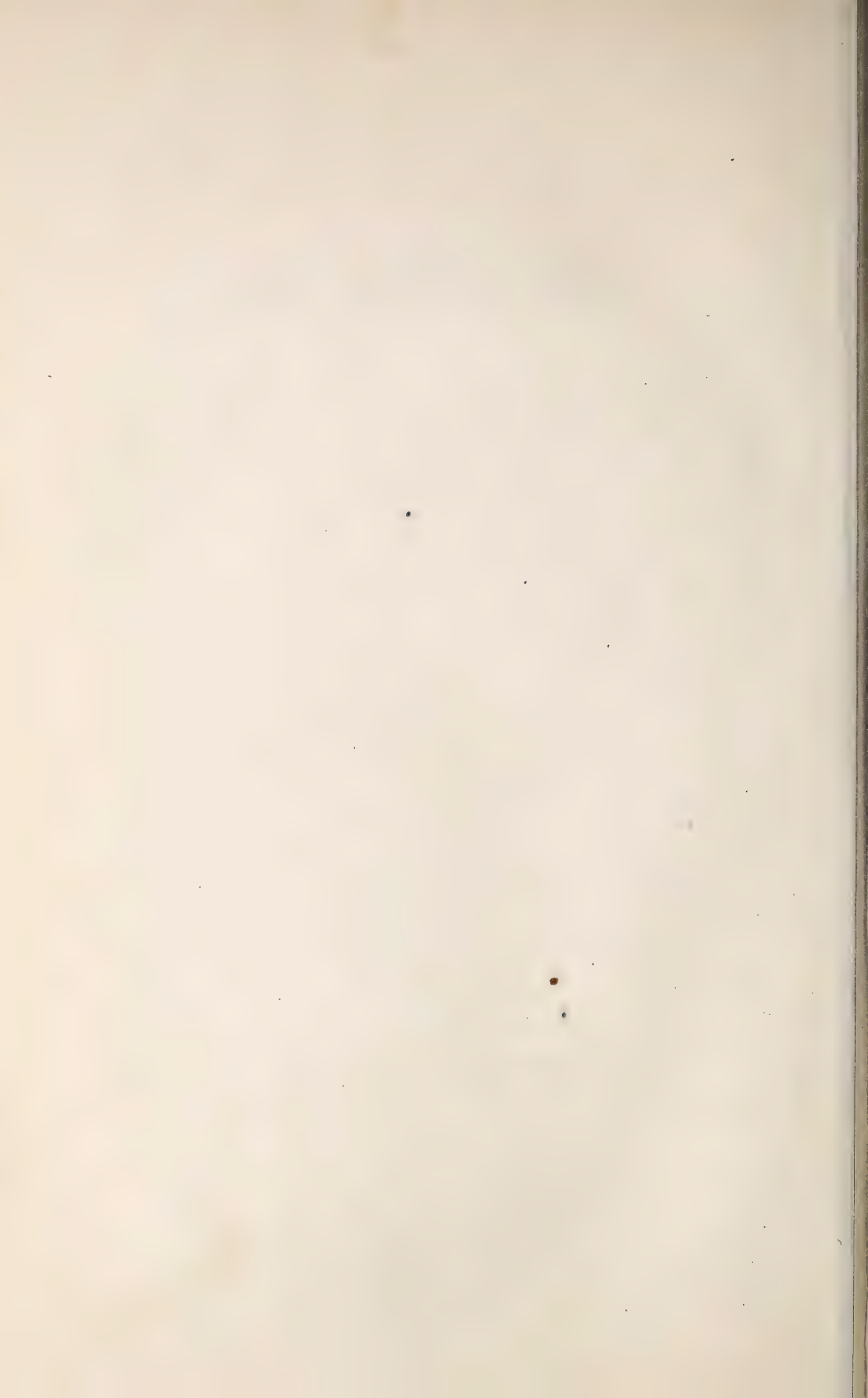
What remains of the school fund yields an income of some fifteen dollars annually ; the greater portion of it having been absorbed like the ministerial fund.



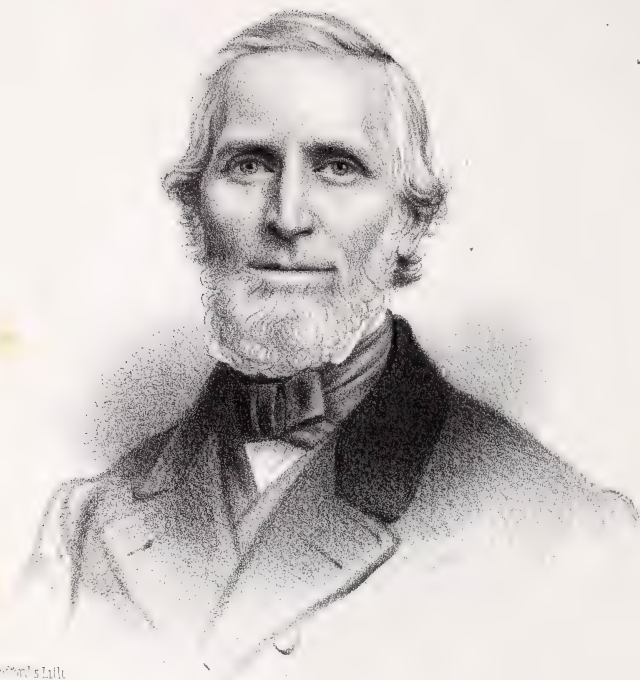
JAMES CROMBIE, ESQ.

Mr. Crombie was born 1811, the third son of William Crombie, Esq., who removed from New Boston to Otsego, N. Y., about 1816, having at that time a wife, three sons, and five daughters, his wife being Betsey Fairfield, of New Boston. In 1827, Mr. Crombie removed his family from Otsego to Oswego county, then a frontier region, where his son James for some years relied upon him as his teacher in mathematics and higher English branches, subsequently fitting himself for college at Binghamton, Cazenovia, and Homer. But, in 1834, impaired health forbade the idea of a college course, and he turned his attention to the study of law, and was admitted to practice as attorney at Albany, and as solicitor in chancery at New York city, in October, 1837, and as counsellor at Rochester in 1841. He commenced the practice of law at Greene, Chenango county, in 1837, subsequently removing to Fulton, Oswego county, where he remained until 1850. After travelling in California for a while, in search of health, he purchased a plantation in Virginia. But having no sympathy with the institution of slavery, having partially recovered his health, and seeing the gathering storm, Mr. Crombie left the "sacred soil" of the Old Dominion, and resumed the practice of law in New York city, in 1854, where he now resides.

At Greene, Chenango county, N. Y., Esquire Crombie was married to Miss C. Mary Beckwith, and has two sons, James F. and Charles B.







James Crombie

RESPONSE OF JAMES CROMBIE, ESQ.

THE PEOPLE OF NEW BOSTON. — Never safer than when they emulate the patriotism and godliness of the men and women who converted this wilderness into a fruitful field.

MR. PRESIDENT. —

When called upon to respond to the sentiment just proposed, it occurred to me that, had you known how early in life I left New Boston, and what had been my history and the natural tendencies of my education since, you would have entertained serious doubts as to my fitness for the task. It was my lot to leave New Boston in infancy, and to receive my education in a new section of the State of New York, under circumstances and influences naturally calculated to crop out young American ideas and habits. In maturer life, I sojourned awhile among the golden mountains and ravines of California, at a time when godliness was exotic. Still later, I resided in Virginia, at a period when patriotism meant nothing more than attachment to the sacred soil and the divine institution of slavery. And, finally, I became a resident of the city of New York, when corporation financiers, and the democracy of the rabble, reigned triumphant. Knowing this history, you must have had unbounded confidence in natal and ante-natal influences, and in the power of parental instruction and example, to form the character, or you would have selected some other person for this subject, and this occasion. You have not, however, been mistaken in your estimate of the power of these influences in my case, however much you may have misjudged as to my capacity to do justice to the fervor of the patriotism and godliness of the men and women who settled New Boston.

I thank God, that neither education, nor residence, nor travel in other and different States, nor the habits and institutions of other people, have made me forget the place of my

birth, nor the virtues, principles, and piety that made our forefathers so preëminent. I can appreciate their love of country, their earnestness and constancy of purpose, their industry, intelligence, and godliness, and the powerful influence that their character, customs, and example have exerted, not only on their own posterity, but upon the nation ; for wherever I have been, — in the settlements of the West, in the cities and on the plantations of the South, and in the States that border the Pacific, — their posterity as travellers, settlers, teachers, and ministers, have carried with them the knowledge, refinement, literature, customs, and ideas of our fathers.

Churches and school-houses of New England architecture, as well as ministers and teachers of New England ideas, are to be found in every city and State of the Union, or rather were to be found, before the present rebellion rendered certain localities dangerous ground for the expression of New England ideas.

How eminently fitted to produce such a race of men and women, were these Eastern States ! An eminent writer has well said, that the character, civilization, and institutions of a people are mainly determined by their soil, food, and climate, and the general aspect of the country they inhabit. Had our forefathers found on these shores the rich alluvial soil of the South and West, producing, with little labor, far more than their wants demanded, and a malarious, enervating climate, what a change it would have made in their destiny, and that of their race ! How different would have been their energy, character, and institutions, and their influence upon their own and succeeding ages ! Fortunately, however, they found these hills and mountains covered with rocks and forests, almost defying the energy of man. They saw at a glance what years of toil and patience it would require to settle and subdue so rugged a region. The very effort necessary to form a resolution to settle and cultivate it, tended to give them purpose and energy of character. How much more the execution of such a resolution ! Again, they found a soil by no means productive, after all the toil and privation of settlement. They must have seen that it would return hardly an adequate compensation for the toil of cultivation. The climate, too, was cold and bracing, — long winters consumed all that the summers produced.

With such a soil and climate, and such a rugged, hilly country, they had to add patience to toil, and godliness to patience, to render life endurable; and God gave them grace equal to the severity of their condition.

Their very condition of toil and hardship made them thoughtful, earnest, sober, and godly men. They had no time to trifle. The realities and necessities of life were upon them, demanding constant prudence, forecast, and effort. With such cares, responsibilities, and duties upon them, to meet the exigences of their life, it is no wonder they prayerfully considered and properly valued all that pertains to the life to come. But when these hills and mountains were cleared and cultivated, and covered with waving grain and green grass, how changed the scene became! Mountains and hills of every possible contour lifting their heads above the clouds, and stretching their green slopes to the valleys and rivers below, ravines and undulations affording constant changes of sunlight and shade; streamlets gushing out from hillside and dell, and winding their way down to the rivers that gladdened and fertilized the valleys; prospects of surpassing beauty and grandeur met them, whichever way they turned. How could they help loving such a country, after having bestowed so much of energy and life upon it? The inhabitants of hilly and mountainous countries are proverbially patriotic the world over — especially where the soil is not over productive. The beauty and grandeur of the scenery, and the toil and cost of settlement and cultivation, conspire to render them so.

But the patriotism of our fathers was of no narrow, sectional kind. It embraced the whole nation.

Was any Southern city visited with plague; was any portion of the nation suffering from flood or famine; was any part ignorant, and without the means of education and improvement, — our fathers were ever ready, with sympathy and material aid, to assist and alleviate. They never inculcated sectional sympathies and interests, nor the doctrine of the right of disintegration and secession.

But it is said, in certain quarters, that the principles and ideas they taught, and the institutions they founded, have become dangerous to the peace and welfare of other portions of

the nation ; that they have become like bombshells thrown into a highly-ignitable city, destructive and consuming. It has also *been said* that their ideas, principles, and institutions were more belligerent, and more to be feared, in a time of peace, than we, their descendants, in a time of war ; that we were preëminently a people of progressive and disturbing ideas and *isms*, which we would be ready to abandon on the battle-field.

Well, the time has come to test the truth or fallacy of these charges. Already, we find one portion of the country has had quite enough of our ideas, and of our warlike spirit on the battle-field, and are appealing to another portion to assist in turning us out, and confining us to these our native hills, here to droop and die. We can afford to bide our time ; for, whether in or out of the Union ; whether we are confined to these hills, or have free range over this broad continent, one nation and one people, time will prove that the principles of liberty, the patriotism and godliness which our fathers fostered and ripened amid the free air of these hills, are as imperishable as their race. Allow me, in conclusion, to extend the sentiment proposed : —

The people of New Boston AND THE WORLD, never *safer* than when they emulate the patriotism and godliness of the men and women who converted this wilderness into a faithful field.

SCHOOLS.

The facilities for educating their children were not equal to the desires of the first settlers; but such as they had, they improved. Until the town was incorporated, all instruction was given by teachers employed by individuals, while those who were able sent their children for a few months to Londonderry, or other places where schools existed. In 1769, the town erected a small building near the meeting-house, known as the "Session-House," which was often used for schools. Here we find a Mr. Donovan teaching, in 1776, five months, though as early as 1773 the town voted to raise twenty-four pounds, and "that the selectmen divide it as they think proper." Accordingly, a man was employed to teach for a few months in different parts of the town. The following year the same amount was raised, and divided equally among five districts, the people voluntarily arranging themselves into so many districts. As early as 1788, the town voted to "hire a grammar-school master for a year, as cheap as they can, and that said school-master shall pass an examination; that the Rev. Mr. Solomon Moor, Jonathan Gove, and William Clark, Esq., be a committee to examine the grammar-school master, to see if he is qualified for the office, as to the languages, figures, and mathematics." Also, it was voted to "divide the town into five districts, and that the grammar-master shall keep equally in the said five." This division was made so as to accommodate the scattered population as best it might. In 1792, the town was redistricted by a committee composed of Ninian Clark, Mathew Fairfield, Solomon Dodge, James Caldwell, and John Cochran, as follows:

DISTRICT NO. 1.

David Henderson,
John McMillen, Jr.,

John Parrot,
Samuel Cree,

Daniel Redington,
Henry Spaulding.

DISTRICT No. 2.

James Caldwell,
Robert Campbell,
Josiah Warren,
Allen Moor,

David Caldwell,
Matthew Caldwell,
Samuel Abbott,
Joseph Haselton,
Joseph Leach, Jr.,

John Davis,
Joseph Leach,
David Stevens,
Elisha Wilkins.

DISTRICT No. 3.

Thomas Cochran,
Alexander McCollom,
James Willson, Jr.,

Alexander Willson,
James Willson,
Thomas Willson,

Peter Cochran, Jr.,
Samuel Boyd.

DISTRICT No. 4.

Thomas Grifen,
Jonathan Grifen,
John Gordon,
Samuel Willson,
Joseph Beard,
James Carnes,
Ephraim Clark,

William Woodbury,
James Walker,
James Smith,
Robert Walker,
William Patterson,
Samuel Brown,
Oliver Sheppel,

John Jordan,
William Beard,
Robert Willson,
Elias Dickey,
Aaron Howe,
Samuel Willson, Jr.

DISTRICT No. 5.

Samuel Smith,
Thomas Smith,
Robert Balch,
John Burns,
Nehemiah Dodge,

John Livingston,
Jacob Bennett,
Deacon John Smith,
Thomas Smith, Jr.,
William White,

David Thompson,
James Adams,
William Dodge,
James Gregg.

DISTRICT No. 6.

Livermore Langdall,
David Starrett,
Jacob Ober,
Joseph Andrews,

Josiah Morgan,
David Stinson,
Daniel Dane,
William Clark,
Ninian Clark,

Jacob Dodge,
Simon Dodge,
Samuel Patch,
John Whipple.

DISTRICT No. 7.

James Crombie,
Samuel Stickney,
William Johnson,
Hezekiah Austin,
Widow Martha Jacks,
John Henry,

Thomas Stark,
Daniel Dodge,
Robert Cochran,
Jesse Cristy, Jr.,
John Cochran,
Nathaniel Dodge,

Isaac Peabody,
Elijah Cochran,
Widow Waugh,
Nathaniel Bootman,
Joseph McKenzie,
Deacon Jesse Cristy.

DISTRICT No. 8.

Ebenezer Clark,
Thomas Cristy,

William McMillen,
Peter Cochran,

Matthew Fairfield,
Moses Cristy,

John Cristy,
James McMillen,
Robert Patterson, Jr.,

John McMillen,
Arthur Dennis,
Dudley Curtis,

David McLaughlen,
Lemuel Marden,
Widow Cristy.

DISTRICT No. 9.

Daniel Kelso,
William Kelso,
Alexander Kelso,
Ephraim Jones,
Dr. McMillen,

Joseph Lamson,
Robert Boyd,
John Lamson,
Jacob Fairfield,
William McNeill,

James Dodge,
Joshua Jones,
Enoch Dodge,
Archibald McAllister.

DISTRICT No. 10.

Jacob Hooper,
William Camiel,
John Cochran, Jr.,
James Cochran,
Capt. John McLaughlen,

Widow McLaughlen,
Samuel Waters,
Ammi Dodge,
John Kennedy,
Capt. Benjamin Dodge,
Deacon Robert White,

Robert Patterson,
Rev. Solomon Moor,
Elisha Dodge,
Noah Dodge,
Gideon Dodge.

DISTRICT No. 11.

Lieut. James Ferson,
James Ferson, Jr.,
William Coleman,
Jonathan Gove,
William Livingston,
Solomon Dodge,
Robert Hogg,

John Richards,
Nehemiah Dodge,
Francis Dodge,
John Hogg,
Abner Hogg,
William Hogg,
James Kenedy,

William Blair,
Zadoch Read,
Andrew Walker,
Philemon Perkins,
Lelsley Gregg,
Samuel George,
John McCaye.

Subsequently, changes took place, and new districts were formed, until the number became eighteen, and so continued until 1856, when two districts near the centre united, building a commodious house in the lower village, and grading the scholars. Other districts have built new houses, or repaired old ones, while some yet remain to the disgrace of the town, and the injury of the rising generation. The amount of money raised by the town annually has been usually something more than the law requires, in addition to the income from the "school fund," most of which has been lost to the purposes for which it was intended.

Great benefit has been derived from "tuition" schools, taught in the autumn or spring, and not unfrequently both. These have usually been well attended, and instructed by competent teachers. "The hall over the long store in the upper

village, and the town hall in the lower, have witnessed many minds struggling to unfold themselves by searchings for knowledge, and their success is proof of the value of such schools to a community. Rev. Solomon Moor interested himself much in the success of schools, and encouraged many a lad to study, who otherwise would have grown up in ignorance ; and Rev. Mr. Bradford was unwearied in efforts to stimulate the children of the town to excel as scholars, fitting not a few for college, and more to become teachers, and to enter successfully upon honorable paths of activity. That New Boston has not fallen in the rear of sister towns is evident from the number and character of the teachers she has reared, and the intelligent men she has sent forth into other communities. Such has been the benefit of her schools, that she may well foster them in the future, nor feel that money expended in rearing convenient and tasteful school-houses, and in paying competent and faithful teachers, will fail to return the most satisfactory dividends. Of the character and advantages of her schools, we will let one of her worthy sons testify in the following paper.

REV. JOSEPH ADDISON GOODHUE.

Mr. Goodhue was born May 27, 1824, the son of Joseph A. Goodhue, a notice of whose family may be found among the biographical sketches. Until sixteen he diligently combined labor and study at home, from which time until twenty he taught several district and select schools, and prepared himself to enter the sophomore class in Dartmouth College, from which he graduated in 1848. After teaching Kingston Academy one year, he entered the Newton Theological Institution, whence he graduated in 1852, and was shortly after ordained pastor of the Central Baptist Church in Norwich, Conn., whence, after two years, he was called to a professorship in the Connecticut Literary Institute, at Suffield, which he soon resigned, and accepted a call from the South Baptist Church in Boston, where he remained about two years. In July, 1859, he was installed pastor of the First Baptist Church in Framingham; and August 1, 1862, he was called to the North Baptist Church in Cambridge, his present field of labor.

Mr. Goodhue married Miss Abby, daughter of Rev. George Leonard, of Portland, Me., December 8, 1852, and they have had two children: George H., born April 15, 1855; and Addie J., born July 15, 1857. His son George died January 25, 1864, a child of much promise, whose early removal has caused great grief. In 1859, Mr. Goodhue published a work called "The Crucible," a treatise on "the Tests of a Regenerate State;" in which the author "attracts and charms the reader, not by ornaments and glowing periods, but by clearly presenting the mighty theme in its own colors." Rev. Dr. J. N. Brown, of the "Baptist Family Magazine," pronounces this work "an invaluable book. It

treats the most difficult, delicate, yet momentous points of experimental religion, with a singular depth of penetration, soundness of judgment, and seriousness of spirit. Its analysis is admirable, and the precision and terseness of the language give it all the value, without the pretension, of a work of strict science. It is truly a work of spiritual pathology. Such a book as this does not appear once in a century. It makes and marks an era."





JH Bufford's Lith

J. A. Goodhue.

RESPONSE OF MR. GOODHUE.

THE SCHOOLS OF NEW BOSTON. — They have been to the intellect of her youth what the sun and rain have been to her soil.

MR. PRESIDENT, —

Prominent among the indexes of the character of any people is the provision which they are accustomed to make for the mental culture of their children and youth. The history of no township can be an honorable one in which, next to the village church, the school-house does not occupy a conspicuous place. Were there no reminiscences to be cherished at these centennial festivities, of the school and the school-master, the spelling-book and reader, the arithmetic and grammar, meagre enough would be the occasion. But, as one of the sons of New Boston, I am proud to-day that such reminiscences are not wanting. They have been engraven on the tablets of a thousand youthful memories in such a manner that neither the cares nor the business nor the conflicts of subsequent life ever have been or will be able to efface them. The scenes of the district-school have been among our liveliest memories, and their story has often been recounted by many a native of these hills and valleys far away in other towns and states, and even in other lands.

If there is any one feature in the past history of this municipal incorporation which we shall celebrate to-day with a heartier, livelier, and more spontaneous enthusiasm than we shall the rest, it must be that of our common schools. The recollection of these, more than anything else, will quicken again in our veins our youthful blood. It is with a right good relish that we come home from various parts, (for we have no home on earth but the place in which we were born, and where we first learned to read and write and spell our mother-tongue), to glory with our other brethren over those primitive, simple, and yet invaluable institutions in which our young ideas were first taught how to get their range and shoot.

The conviction of the worth of these institutions is deeply-wrought into the fibres of our souls ; so deeply that no subsequent acquaintance with similar institutions, of however superior character they may have claimed to be, could possibly eradicate it. We, therefore, who received our first training in the common schools of New Boston, are prepared to hear any amount of eulogium heaped upon them. Our feelings will justify the application of epithets to them in the superlative, yea, (for I must coin a word), in the *superlativest* degree. When we were enjoying the advantages of those places of learning, we believed them to be the very best in the whole world. And this very faith which we had in them was calculated actually to make them so to us. It is a wise provision of nature which leads the child to believe, for the time, in the superlative excellence of the institutions under which he was reared ; just as he naturally believes that his parents are the wisest and best beings in all the world ; such faith will cause teachers and educational advantages of a very inferior quality to become of incalculable worth, while a corresponding *distrust* of those of a far superior grade will *reduce* their benefit to the lowest degree.

This is one evil attendant upon making constant changes and professed improvements in our systems of education. It weakens the confidence of the young in the opportunities they have, and impairs the earnestness of their application, on which more depends than on the excellence of their advantages. This is an evil attendant upon education in the academy, the college, and the schools for the professions. By the time the youth arrives at these he has outgrown the period of implicit *faith* which belongs to childhood, and begins to reason, to elect, and doubt, which impairs the concentration of his powers and his consequent improvement.

We have never had such faith in any other literary institutions as we once had in the common schools of our native town. And the *effects* of once having had such faith have by no means been effaced from our minds, any more than we have outgrown our early reverence for those who gave us our birth and nurtured our tender childhood ; while to-day those early sentiments are revived with all their youthful freshness and vigor. And hence we feel just like giving full sway to our early attachment,

and declaring it as our present deliberate conviction that the district schools of our native town were, without any qualification, the very best in all the world.

Nor is this a matter of the *feelings* only, or of personal pride. These schools were as a matter of fact to us the best in all the world. We, the sons of New Boston, owe to them all we have been or are, or expect to be. And why should we not eulogize them here to-day? It is folly to speculate as to what might have been the effect upon us if our lot had been cast elsewhere in our childhood, and we had enjoyed superior opportunities, and facilities for an early education. It was not so to be. It was appointed that the most important part of the literary culture and mental training that some, and all that most of us should ever have to prepare us for the conflict of life should be had in the schools of this goodly town. If these had not furnished it, we should have had none at all. The other advantages, which some of us have enjoyed in addition to these, would have been of no avail whatever without these to precede. And as we look back upon them to-day, we are more deeply impressed than ever with the fact that they performed for us a great and good work. I feel proud of my native town, when I think of the position and influence to which many to whom she gave their birth have attained, at home and abroad, and remember that their entire preparation for their stations of usefulness and honor was received at her hands. And I am not less deeply affected with a sense of gratitude, when I think of the many instances in which she laid in her common schools the foundations on which have subsequently been erected superstructures that have been no disgrace to the literary and professional world.

Considering her situation in a rural district, and her comparatively limited facilities for educating her children, I think a worthy meed of praise is due to our *alma mater* from her grown-up sons and daughters, as they have come home to pay their respects to her on this her hundredth natal day. We feel it incumbent upon us, and due to her, to acknowledge that she has done the best she could for her numerous family, in the circumstances; she has furnished to all her sons and daughters the opportunity, at least, of learning correctly to read and write and speak the language of the country in which they were born, a language which is now most extensively spoken and written

of any on the face of the earth. So far as learning is concerned, she has provided them with the means of securing an honest livelihood, and of making a respectable appearance in the world; and if they have not done so it is their fault and not hers; she has done her part well towards astonishing our Southern brethren, who have turned our enemies, with the fact that Yankees can furnish an army of men who are able upon the field of battle, to write upon the upturned bottoms of their dippers, neatly executed epistles to their wives and sweethearts at home. And, in addition to all this, she has sent many of her sons, who seemed to need it most, to the academy, the college, and the seminary, to finish up their education there.

But let it not for a moment be supposed that we are trying to make the best of the inevitable misfortune — for which we are not responsible — of having been born and-nurtured in a country town, rather than in some populous city, whose literary advantages correspond with its refinement and wealth and fashion. I have come in contact, to a considerable extent, with the schools of the principal towns and cities of Massachusetts, which are supposed not to be inferior to any the country affords; but I have never for one moment regretted the nativity which a kind providence gave me. It is not simply from natural attachment, or from an early faith in their excellence, or because it was appointed that we should be their beneficiaries, that we speak thus well of the schools, of our native town. It is the conviction of our maturer judgment, that the opportunities of securing a good education in them, even as they were a quarter of a century and more ago, would not suffer so much as might be supposed, by a comparison with the improved systems of education, so called, which are in so high repute in our cities and populous towns at the present day.

True, we do not forget their crudeness, their lack of system, and order, and taste; we remember the old school-house, with its floors perfectly innocent of suds, and not very guilty of broom, save now and then of a visit from a hemlock bough; we remember the benches all hacked and scarred or, rather deeply carved and highly wrought, in figures betraying more perseverance than grace, and more ingenuity than sense of the beautiful; we are not oblivious of its walls all ornamented with drawings in charcoal and chalk which a Punch himself could

not outdo ; we still have some faint recollections of the not most highly-refined festivity claimed by the pupils on every new year of deposing the dominus from his authority, and taking the reins of government into their own hands for the day, by bolting or barring or smoking him out of the premises, as the case might require, and that at the expense of no penalty save an unusually close attention to books on the following day. We remember all these things ; and their recital has furnished merriment to the children of the city, who know as little of the country as we used to of the city. But these, after all, were only incidental. We are not willing to call them faults. Indeed, the real, sterling merits of the simple system of the district-school instruction of my boyhood, with *all* its defects, have grown upon my appreciation the more I have become acquainted with the multiplied *novelties* which are introduced into the city schools at the present time, under the head of improvements ; and I have almost wished that my own children could be transferred to the same limited system of instruction as being the less evil of the two.

I have not time to draw a comparison between these two systems of education, and it might seem invidious to do so. But some of the points on which such a comparison might be based are these. It may be said distinctively, and comparatively if you choose, of the common-school system of New Boston, as it has been in the past, that it was the fundamental and not superficial. If it was comparatively limited in its range, it was commensurably thorough. For one thing New Boston deserves praise ; and that is, that she has taught her children to spell their mother tongue, which not all highly-educated persons are able to do. The fundamental branches of reading, writing, spelling, arithmetic, and English grammar were not made to give place to a multitude of superficialities, which are of no account but for a show. The training of our common schools has been such as to develop and strengthen talent, if not to make it most *elite* and ostentatious. It laid good foundations on which a superstructure might afterwards be raised, according to the individual's choice ; or it furnished an education sufficiently complete in itself for all the common, practical purposes of life. New Boston has prepared her sons to go abroad in the world,

and act out their common sense to a good advantage, and use their wits without disgracing themselves. She has qualified them not to be pedants and dandies, not to flourish and swagger, but to be among the solid men of the land. Her system of education has been such as to furnish sturdy thinkers rather than sickly sentimentalists and frothy declaimers. The absence of extensive classification and gradation in her schools, has given those who had the disposition the opportunity to excel. This has made them hardy, self-reliant, persevering, and not afraid of obstacles. Consequently, when they, like the sons of the rural districts generally, have stood side by side, in our higher seminaries of learning, with the sons of wealth from the cities and populous towns, who have been educated more carefully and tenderly, they have marched firmly and manfully on, while the latter, their precociousness having attained to its climax, have faltered and fallen back gradually toward the rear of the ranks, the nearer they approached to the goal of final distinction.

Another cause, which ought to be mentioned as contributing to this result, is the fact that our common schools never having been continued through the entire year, the *mental* training of the young has gone hand in hand with habits of industry which, while their education has not suffered by it, has inured them to physical hardihood and endurance; while the sons of the city, who have passed slowly from one grade to another up through a long course of study in well-heated and poorly-ventilated rooms, have *emerged* from them like a plant from a darkened cellar, tall, slender, sickly, and puny, both in body and mind.

Finally, it is not unworthy to be recorded here, that the educational system of New Boston has been highly *economical*, as compared with that of our populous towns and cities; that is, while she has not been frugal in her appropriations, but rather generous according to her ability, the results have been comparatively very large in proportion to the outlay. It has cost her far less per head to educate her children than it has the cities, while, in many respects certainly, their education has not been inferior.

Hence we cordially indorse the sentiment with which we started, that the "schools of our native town have been to the intellect of her youth as the rain and the sun to her soil."

SCHOOL TEACHERS.

The following is an abridged list of school-teachers whom New Boston has raised up, as given by Jesse Beard, Esq. The whole list was very long, — too long to be inserted : —

Adams, William	Brooks, John	Cochran, Mary
Adams, Sarah	Burnham, Abby L.	Cochran, Mary S.
Adams, Frances	Burnham, M. Addie	Cochran, Jonathan
Adams, Mary	Christie, John	Cochran, Robert B.
Atwood, Lydia	Christie, Ann	Cochran, Prudence
Atwood, Sarah	Christie, Sumner L.	Cochran, Annis C.
Atwood, Annie	Christie, Elizabeth	Cochran, Warren R.
Atwood, Mary	Christie, Sarah	Cochran, Sophia
Atwood, Solomon	Christie, Harlan	Cochran, Whiting
Buxton, Edward	Christie, Mary	Cochran, Clark B.
Buxton, Eliza	Crombie, William	Cochran, Andrew
Bradford, William	Crombie, Robert	Cochran, Alonzo
Bradford, Ephraim P.	Crombie, John	Cochran, Lydia J.
Bradford, Anstis	Crombie, Mary	Cochran, Margaret
Bradford, Mary	Crombie, Letitie	Cochran, Sophronia
Bradford, Annie	Campbell, Samuel	Cochran, Marinda
Bennett, John	Campbell, Mary	Colburn, William
Bennett, Joseph	Campbell, Sally	Dodge, Solomon
Brown, Mary	Campbell, Daniel	Dodge, Sarah
Beard, Andrew	Campbell, Annis	Dodge, Amos
Beard, William	Campbell, William	Dodge, Reuben
Beard, Sarah	Campbell, Elizabeth	Dodge, Abner
Beard, Eliza	Clark, William	Dodge, Elouisa
Beard, John	Clark, Jonathan	Dodge, Mary
Beard, Ann M.	Clark, Dalton	Dodge, John N.
Beard, Sarah M.	Clark, Rebecca	Dodge, James S.
Beard, Jesse	Clark, Cordelia	Dodge, Mary J.
Beard, James	Clark, Frances	Dodge, Sarah N.
Beard, Mary	Cochran, Peter	Dodge, Willard
Beard, Evelyn S.	Cochran, Thomas	Dodge, Mary, 2d
Beard, Edwin	Cochran, John D.	Dodge, Achsah
Beard, Cordelia C.	Cochran, Thomas H.	Dane, Almema

Dane, Elizabeth	Lawrence, Helen	Wason, Robert
Ferson, William	Lawrence, Eliza	Wason, Horace
Ferson, James	Lamson, Sally	Wason, Hiram
Ferson, Paul	Leach, Mary J.	Wason, William
Fairfield, John	Leach, Lucy A.	Wason, Robert B.
Fairfield, Josiah	Loring, Lorinda	Wason, Austin
Fairfield, John, 2d	Loring, Aaron	Wason, Louisa
Fairfield, Seth	Marden, Waterman	Wason, Caroline
Fairfield, Charles G.	Marden, Henry	Wason, Adaline
Fairfield, Sarah	McCollom, Rodney	Wason, Mary
Fairfield, Elizabeth S.	McCollom, Alexander	Wason, Nancy
Gregg, Alexander	McCollom, Arabella	Wason, Elbridge
Gregg, James	McNiel, William	Whiting, Dexter
Gregg, James M.	McNiel, Granville	Whiting, Harris
Gregg, David	McNiel, John	Whiting, Calvin
Gregg, Daniel	McNiel, Rachel	Whiting, Julia
Gregg, Augusta	McNiel, Mary J.	Whiting, Roxanna
Gregg, Margaret	McNiel, Lydia	Whipple, Joseph
Goodhue, Joseph A.	McNiel, John	Whipple, Philantha R.
Goodhue, Amos B.	Neville, Sarah	Wilder, Lizzie E.
Goodhue, Leonard	Neville, Victoria	Wilson, William
Goodhue, Joseph A.	Neville, Julia	Wilson, Rebecca
Goodhue, Annie	Richards, Jacob	Woodbury, Hammon
Goodhue, Mary	Richards, Margaret	Woodbury, Hannah
Kelso, Jonathan G.	Richards, Joanna	Woodbury, Lucy
Kelso, Augusta	Richards, Evelyn	Woodbury, William
Langdell, Christopher C.	Richards, Nancy	
Langdell, Hannah	Richards, Margaret J.	

CHORISTERS AND TEACHERS OF MUSIC.

PRESBYTERIAN SOCIETY.

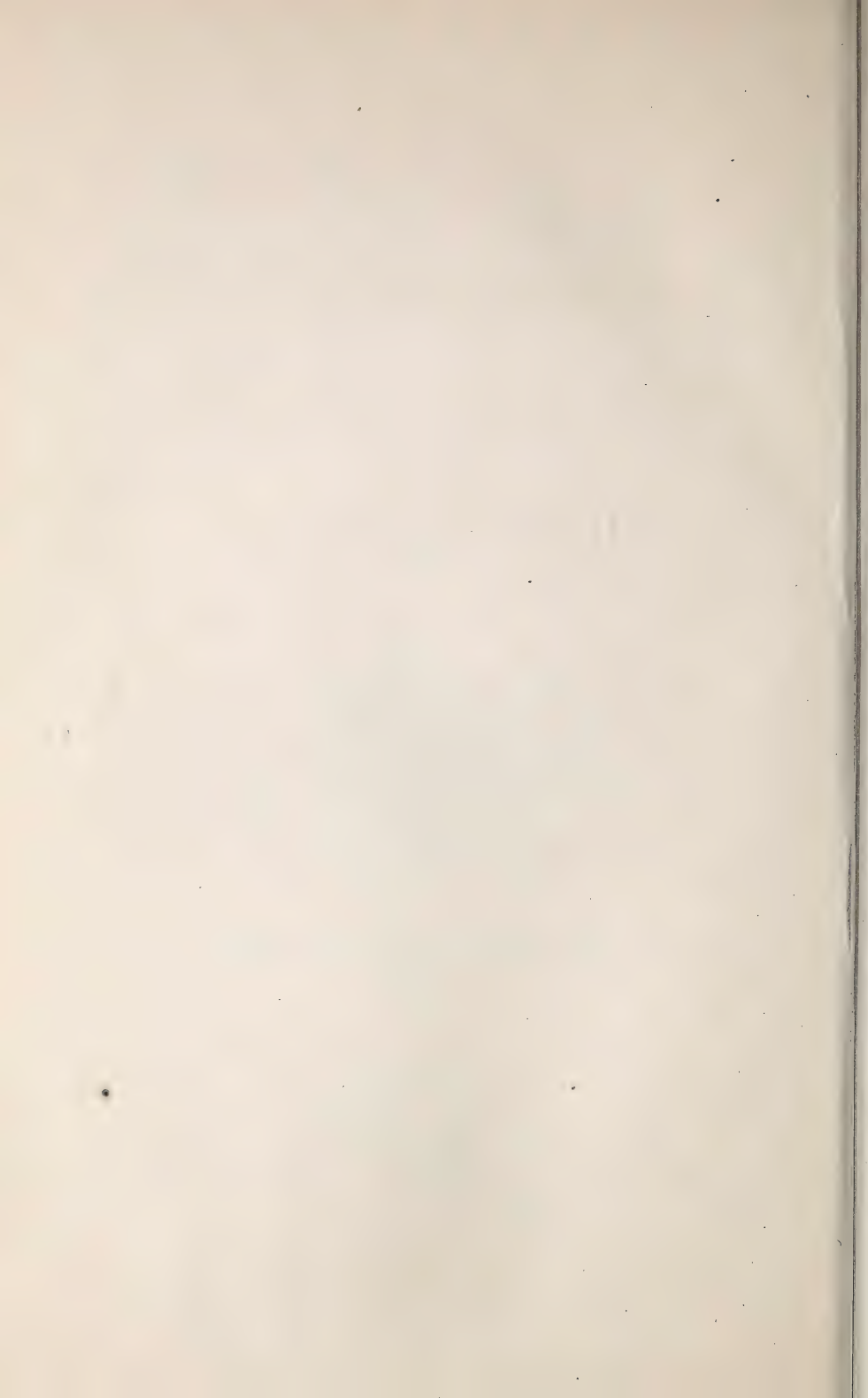
Jacob Dodge,	from 1773 to 1782
Robert Clark,	from 1782 to 1803
Wm. B. Dodge,	from 1803 to 1808
Abner Dodge,	from 1808 to 1817
Jesse Beard,	from 1817 to 1828
Jacob Richards,	from 1828 to 1858

BAPTIST SOCIETY.

Thos. Thompson,	from 1804 to 1809
Jesse Beard,	from 1809 to 1816
Josiah Gage,	from 1820 to 1825
Zachariah Morgan,	from 1825 to 1833
Jesse Beard,	from 1833 to 1844
Vincent Jeffers,	from 1844 to 1851
James M. Smith,	from 1851 to 1862

WILLIAM W. COLBURN.

Mr. Colburn is the son of the late Leonard Colburn. He fitted for college chiefly at Francestown Academy, under Sylvanus Hayward, now pastor of the Congregational Church in Dunbarton, and graduated from Dartmouth College in the class of 1861, with an enviable reputation for scholarship, and is now Principal of the High School in the city of Manchester, highly esteemed both as a teacher and a christian gentleman.



RESPONSE OF WILLIAM W. COLBURN.

THE PATRIOTISM OF THE EARLY SETTLERS OF NEW BOSTON. — "Voted unanimously, to a man, to support the Constitution and Laws of the United States."

MR. PRESIDENT, —

Patriotism has always been highly honored by men in all stages of civilization. The ancient bards sang their noblest strains in celebrating it; the orators of Greece and Rome kindled their most glowing eloquence at its altar; and history has given her most luminous page to the record of those who freely offered their lives in devotion to the interests of fatherland. We have honored it wherever we have seen it manifested. We always read with pleasure and enthusiasm the history of the patriotic achievements of the Grecian phalanx at Thermopylæ and Marathon; of the imperial cohorts of Rome, led and animated by the stately presence of a Cæsar; of the swarthy sons of Spain under the Iron Duke of Alva, and the Great Captain; of the liberty-loving Netherlanders, inspired and sustained by the peerless Prince of Orange; and especially of the founders and defenders of those liberties, constitutional rights and privileges, which we now enjoy. The patriots of the Revolution, from the immortal Washington to the humblest of their rank and file, have been admired and eulogized by all the civilized world. We, their descendants, on this, the grand *fête* day of our nation, assembled to celebrate the hundredth anniversary of the incorporation of this town, enjoying, as we do, so many blessings in consequence of the virtues of our fathers, should be guilty of unpardonable neglect if we should fail on this occasion to give prominent place in our thoughts and in our speech to the valor and patriotism which were manifested by the early inhabitants of this now venerable town. Unfortunately for us, the early history of New Boston has not yet been written, and for particular facts we are obliged to rely upon traditional accounts.

These, however, are sufficiently reliable for our present purpose. Indeed, it is but a few years since the last survivor of those who took an active part in the war of the Revolution passed from among us, having lived to tell the story of that long and soul-trying war to three generations, and at last realizing, almost literally, Dryden's beautiful description of an old man's death : —

“ Of no distemper, of no blast he died,
But fell like autumn fruit that mellowed long ;
E'en wondered at because he dropped no sooner.
Fate seemed to wind him up for fourscore years,
Yet freshly ran he on ten winters more ;
Till, like a clock worn out with beating time,
The wheels of weary life at last stood still.”

We have all heard anecdotes of the trials endured, and sacrifices offered, by the early inhabitants of this town. The men took their muskets and joined their compatriots, leaving their farms to the care of their wives and children. They suffered all the hardships of long marches, of severe weather, of field and camp-life, and of dreary captivity. All this was endured cheerfully, and in the true spirit of patriotism. That these men possessed courage and resolution might be inferred from what they did at home. To enter a new country, to fell its forests, and to convert a wilderness into fruitful fields, is a task that timid souls would not undertake. The first settlers of New Boston, as well as of New England generally, were men who had a purpose in life, and were thoroughly in earnest to accomplish it. They were no carpet champions, passing the time in ease and luxury ; but active, earnest men, ready to meet the rough realities of life, and to do their duty either at home, in the quiet pursuit of agriculture, or on the field of battle, in defence of their rights and liberties. I have not been able to ascertain the exact number of those who did military duty, but the records show that the quota of New Boston was promptly filled, both in the war of the Revolution and that of 1812, and that ample provision was made for the wants of those who were left destitute by the departure of the able-bodied men to the service of their country.

The fathers of this town, with their compatriots, declared

themselves capable of self-government, and nobly sustained that declaration on the battle-fields of the infant republic. No one can deny them patriotism, and, with the exception of the Tory element, which existed here a short time during the Revolution, their loyalty to republican rule cannot be questioned. At this day, no one will wish to deny, or be ashamed to confess, that the Tory element was represented in this town by a considerable party. Throughout the American colonies there were many men who, born and prospered under a limited monarchy, often the recipients of royal favor and patronage, were slow to renounce their loyalty to Great Britain, and commit themselves in favor of a movement which was attended with danger, and whose success was doubtful. But after our national independence had been achieved, and republicanism established, these same men became as loyal as any.

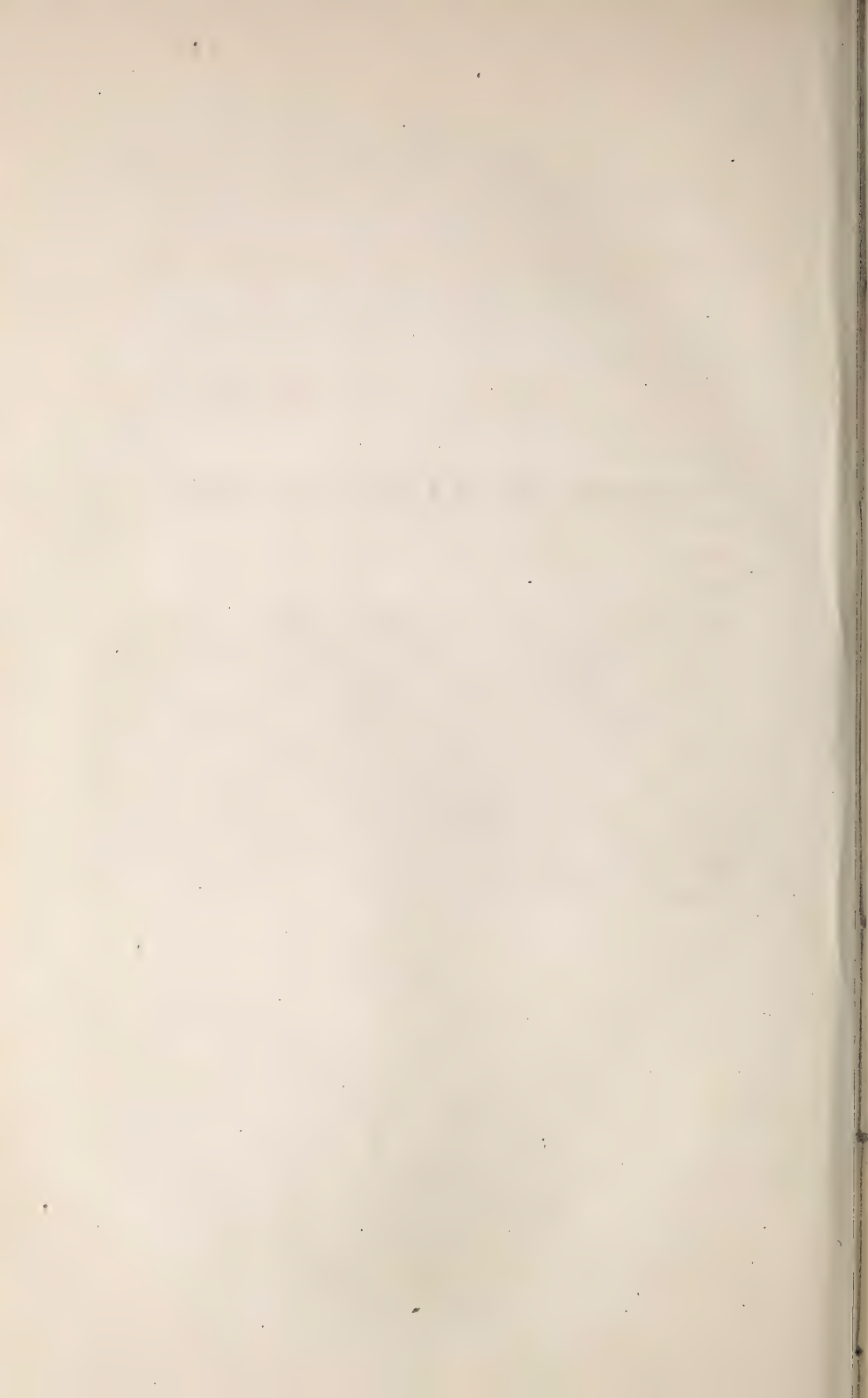
Patriotism is universally the concomitant of intelligence and wisdom. Laws, governments, and institutions are the creatures of men, and reflect their character; therefore, whenever we find equitable laws, governments adapted to the wants of the governed, and institutions of a humane and benevolent character, we may safely infer that their founders were not only wise and intelligent, but *patriotic*.

Patriotism looks to the future as well as the present. We need no stronger evidence of the patriotism of our fathers than the institutions they left to the country whose interests they had so willingly and faithfully served. Consider one moment the system of town government that prevails here and throughout New England. With the possible exception of some of the cantons, of Switzerland, the world does not present other instances of government founded on the principles of pure democracy than in the towns of New England. Here the *people*, in sovereign capacity, assemble *en masse* to provide for the common interest. The democracy of ancient Greece was but an empty name, compared with that established by the patriot fathers of New England. Men may say what they please of the inefficiency and ultimate impracticability of a republican form of government for a nation of the size of ours, but no monarchist of Europe or anti-republican in America, can say that our town democracies are not complete, efficient, and satisfactory in

all the essentials of a prosperous and happy government. Look at the subject as we may, we find ourselves deeply indebted to the patriotism of the early inhabitants of this town. The gentler sex also challenge our praise and admiration for the patriotism, which they manifested by patient toil and self-sacrifice in their quiet sphere of life. We should not do justice to this occasion if we should fail to make honorable mention of their mild and unobtrusive, but potential and efficient, influence for the good of their country. There never was a time when patriotism could be better appreciated than now. Our national government is undergoing its most trying test, and is entirely dependent upon the people who created it, and who during so many years have been protected by it, not only for delivery from present peril, but for the perpetuity of those institutions which are so dear to every American heart. While we are so anxious for the success of our national arms, and tremble when we hear of any disaster to the cause of patriotism, let us remember the success that crowned the humble, but determined efforts of our fathers, and take courage. We can in no better way pay the debt of gratitude we owe them than by following their example in all the virtues of life. While we are justly proud of those brave boys who have gone from loved homes to defend our national honor, let us duly honor the valor and patriotism of those who, in the vigor of young manhood, felled the forests that covered these now cultivated hills, one hundred years ago.

GERRY W. HAZELTON, ESQ.

Mr. Hazelton is the son of William Hazelton, of Chester. His mother was Mercy J., daughter of John Cochrane, of New Boston, and sister of the Hon. Clark B. Cochrane. After the usual preparatory education, he read law with the Hon. C. B. Cochrane, of Albany, New York, and established himself in his profession in Columbus, Wisconsin, where his past success and future prospects are sufficient to satisfy the ambition of any reasonable young man. His high christian principles and sympathy with every good cause are the sure pledge of a harvest of honor in years to come.



RESPONSE OF GERRY W. HAZELTON, ESQ.

NEW BOSTON, — like New England, loyal to the Constitution and Union, looks confidently to her absent sons to stand by her and New England, in this hour of struggle for national existence.

MR. PRESIDENT, —

Were I to say that I feel a thousand times repaid for journeying from the far-off valley of the Mississippi, to*enjoy this most interesting occasion, I should but feebly express the satisfaction I experience, in returning to New England and New Hampshire, to participate with the thousands here assembled, in thus observing and celebrating this memorable and glorious day.

Leaving behind the broad lakes and thriving marts of the West, the teeming prairies with their lengthened shadows, where to-day, even as we are assembled, yonder sun, that bathes these grand old hill-tops in its glow, is tinging the ripening grain for the reaper's sickle, it is delightful to stand again amidst familiar and cherished, though rugged scenes, and breathe once more the inspiring air that fans your mountain homes.

For the first time in fifteen years, I am permitted to celebrate this natal anniversary in New England. I could hardly hope in a lifetime to be here under more interesting circumstances. It is a privilege which I fully appreciate.

Strong as may be my attachments elsewhere, and potent as may be the impulse which constrains so many of your sons and daughters to pursue the "star of empire," I can well understand the sentiment which is still so largely cherished, and in the spirit of which you exclaim, —

" Others may seek the Western clime,
They say 'tis passing fair;
That sunny are its laughing skies,
And soft its balmy air;
We'll linger round our childhood's home
Till age our warm blood chills. —

Till we die in dear New England
And sleep beneath her hills."

Mr. President, I bow with deference to this sentiment. In this imposing presence, I confess myself all but a captive to its regal command.

Others may calumniate this distinguished portion of our land, and in the blindness of unreasoning prejudice, or impotent malignity, may thrust hither their poisoned shafts; I shall never cease to exult in New England as my birthplace, nor fail to claim kindred with her noble sons.

Let the spirits of darkness howl upon her track, and gnash their impious teeth in her face, — she remains the same New England, sturdy, brave, intelligent and true, and this is enough.

Let other sections, and other localities fail and falter, and turn their backs upon their obligations as they may, New England holds right on her way faithful to her traditions, her duty, her destiny.

We have heard much, to-day, of the class of men that settled this portion of New England. They are the type of our whole ancestral stock; and if I were to undertake to define their qualities in a word, I should say that, beyond any other equal number of men, they united the greatness of action with the greatness of ideas. They were not greater in the majesty of great virtues than of great and heroic deeds. If they could plan, so could they execute. To the faith of the Covenanter they united the practical sense, the business energy, the unfailing sagacity of the successful man of the world. They put their trust in God, but they were careful to "keep their powder dry." Taught the necessity of self-reliance, they were prepared, as occasion called, to "stand as if a man were author of himself, and knew no other kin;" at the same time they never failed to realize their dependence upon the Almighty arm.

They established churches and schools, but beside these they planted mills, reared factories, opened workshops, and multiplied facilities for commerce. While they cultivated and stimulated the moral and intellectual forces of the people, they were assiduous in developing the material and physical resources of the land; and although they inhabited a rocky and sterile coun-

try, no people has ever been more prosperous, more independent, more happy, or more progressive.

It was these characteristics which made them so prominent and so effective in achieving our nationality. Among the first who conceived the necessity of cutting loose from the parent government, they were also among the most resolute and heroic in accomplishing that great object. They appreciated the fiery path through which the colonies must press to final triumph ; but they knew the prize was worth the cost, and cheerfully led the way through the smoke and flames and carnage of revolution, with unfaltering trust in God and their own right arm. They had read history not in vain. They knew that through scenes of sacrifice and trial and danger, oftentimes through the fierce din of arms, and the surging and thundering of contending forces, nations and peoples and communities are educated and disciplined up to a higher civilization and a truer life.

They, moreover, realized and understood the force and significance of the sentiment before the poet wrote, —

“ Oh Freedom ! thou art not as poets dream, —

A fair young girl, with light and delicate limbs

And wavy tresses * * * * *

A bearded man,

Armed to the teeth art thou ; one mailed hand

Grasps the broad shield, and one the sword ; thy brow,

Glorious in beauty though it be, is scarred

With tokens of old wars. Thy massive limbs

Are strong with struggling.”

We have heard much, Mr. President, in certain localities of the West, during the past year, in denunciation of New England, — much, even, about dissolving the interesting relations between her and the “ rest of mankind,” and leaving her to the desperate alternative of taking care of herself.

Such allusions, Sir, are extraordinary, and I only refer to them here to say that they are in no sense a correct reflection of the prevailing sentiment on that subject, and find no countenance with fair-minded men of any party or nationality. Were the proposition submitted to a vote of the people, there is not a State west of Lake Erie where it would find any substantial indorsement.

I have heard a public declaimer hissed into silence, in at least two of the leading cities of the West, for carping at New England. I have heard a Western troupe sing, amid the tears and cheers of a delighted auditory, —

“ Hurrah for old New England
And her cloud-capped granite hills ! ”

Why, Mr. President, in Wisconsin we feel as though we could not keep house without New England !

Her sons are in our pulpits, in our halls of legislation, in our chambers of commerce, at our boards of trade, on our judicial benches, in our editors' chairs, at our bars of justice. Her daughters are our school-madams, our wives, our sisters, our cousins, our friends.

No, we cannot part company. Not only East and West, but North and South, must remain together. Our traditions, our associations, our interests, our hopes, our necessities bind us together. A part of the same great National Unity, our destiny is one. No stripe shall be erased from our national escutcheon, no star obscured. The days and hours of our trial and sacrifice are days and hours of discipline, and will have an end. Forth from the fiery ordeal the Divine hand will lead us in his own good time, purged and purified, and fitted for his own beneficent purposes. If true to the mighty trust which, in the providence of God, has been cast upon this generation, we shall earn the plaudits and benedictions of mankind.

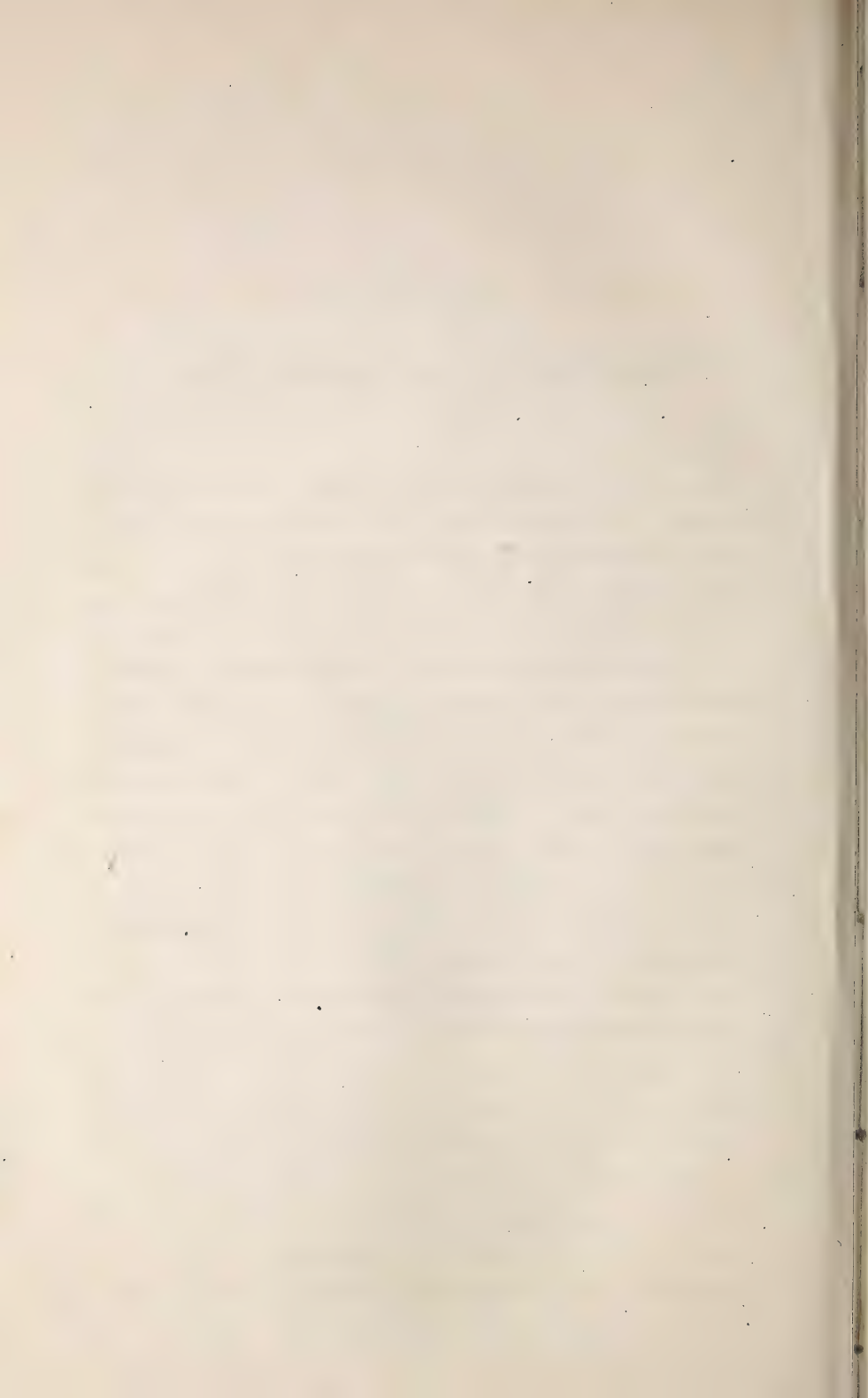
Nor shall we fail. The day of our triumph may be postponed, but it will dawn. “ High o'er the eastern steep the sun is beaming, and darkness flies with her deceitful shadows ; so truth prevails o'er error.” The lightnings may rend the skies and shake the earth, but the balmier breezes, the purer air, and the brighter heavens are beyond. The fury of the storm shall cease, and the rainbow of peace again be painted on the sky. The temple of our liberties, gravitating amid the convulsions of the hour toward a broader and firmer basis, shall lift its jewelled and burnished pillars far aloft, and stand secure amid the conflicts and commotions of the ages.

WILLIAM PARKER COCHRAN, ESQ.

He is son of Joseph Cochran, Jr., Esq. After arriving at majority, Mr. Cochran spent a short time in Lowell, Mass., when, his health failing, he shipped on board the "China," and visited the South Atlantic, and returned, after a cruise of eleven months, with health greatly improved. Subsequently he became employed by the Boston and Lowell Railroad as clerk, conductor, and general ticket clerk for the corporation. Here his health failed him again, and he resigned his position, and was subsequently connected with the Cheshire Railroad, and is now occupying an important office on the Vermont Valley Railroad, having his residence at Bellows Falls. May 3, 1843, Mr. Cochran married Nancy C. Miller, and their children are: Joseph, born April 16, 1844; Austin, born Nov. 24, 1849; Cornelia, born July 5, 1851, and William, born Feb. 24, 1855.

Two of Mr. Cochran's children — Austin and Cornelia — died of scarlet fever, Jan. 9, 1854, at the *same moment*, after a sickness of only twenty-four hours.

Mr. Cochran is an intelligent, christian man, enjoying extensive confidence as a gentleman of business capacity.



RESPONSE OF WILLIAM P. COCHRAN, ESQ.

THE HOMES OF NEW BOSTON. — Good women have blessed, and religion has sanctified them.

MR. PRESIDENT, —

I thank you for the sentiment to which you request me to respond. Had the topic been left to my own choice, I could not have selected one more in harmony with my feelings to-day. There is no place like home. No other place awakens such pleasing associations, or sets in motion trains of reflection so delightful.

Childhood, parental tenderness, instruction, and restraints, youthful merriment and innocent sports, rich dainties and abundant supplies, healthful labor and refreshing sleep, on the one hand, and trials of patience, temptations to weakness, severe tasks and scanty supplies, early bereavements and aching hearts, on the other, cluster thick around the homes of our early life, as the great Disposer of the "lot" has ordained.

The Homes of New Boston. — It was here upon these hills and amid these valleys, that we first beheld the beauties of earth and the splendors of heaven; that we first heard the melodies of the human voice; of bird, of winds, and waterfalls. It was here we were first startled by the lightning's flash and the thunder's roar; it was here we revelled amid scenes of pleasure, free from the cares and toils, sorrows and trials of mind and heart, which in later days beset our pathway. Never to be obliterated are the memories of our early homes. In after years, wherever we roam, whatever our fortune, rich or poor, whatever our surroundings, no other place is to us so cherished as the home of our childhood. These homes may have been thatched cottages, and to-day we may live in palaces, yet these early homes are the centre of attraction to our hearts; we are irresistibly drawn back, amid all our wanderings, to this start-

ing-point of existence, the Eden from which it is well if *only our circumstances*, not our *sins*, have thrust us out.

How different the homes of childhood from those of manhood! In the former, our wants are anticipated by others; in the latter, we must care for ourselves and the precious children God has given us. Our homes of to-day are not the homes of our youth, though the homestead be ours, and we dwell in the old family mansion. Death has broken domestic circles, and the survivors are strangely dispersed; so that he who stands upon the old family hearthstone this centennial day, surrounded though he may be with the lovely and the loved, recalling the days of his youth, the forms that *once* surrounded him, and the faces that smiled for him, cannot be insensible to the fact that desolation has swept that home, and rent into fragments that once joyous family circle. He cannot but feel solitary, like some branchless trunk of a decaying tree, which stands in the open field, representing all that is left of a once stately forest; yet, for their very desolation our hearts cling with tenderest interest to the dwellings of younger life, and our minds are full of them when the sports and pleasures, the pains and sorrows, associated with them are recalled. The vain attempt to catch the robin or the sparrow by laying salt upon his tail, the shooting the squirrel, and angling the fish, are not only associated with homes, but they marked a period in our childhood life; they denoted development, and the risings of ambition. We can now remember the pride we felt on the achievement of boyish success, and the consciousness of glory which the most successful general hardly dares anticipate.

And our school-life, so intimately associated with early homes, is not to be forgotten. The birch and ferule which few of us escaped, the first lessons in "Webster's Spelling-Book," under some Mary Campbell; the reading of the story of "The Boy in the Apple-tree;" the "Dairy-maid" with her "spilled milk;" and loss of a "green dress;" "Reynard and the Mosquitoes," and "Poor Dog Tray," punished for being in bad company; the "Bull and the Ox," with their argumentative owners; the games we played; the battles we fought, — in which Bunker Hill was often taken and retaken; those social gatherings on winter

evenings and summer days, when "blind-man's buff," "passing the button," and "paying the forfeit," were our sports; autumnal huskings, when the red ear was suggestive of ruby lips and rosy cheeks; and apple "paring-bees," and the cider that did not intoxicate, — the remembrance of these serves to quicken our blood, and to cause us to grow young again; and they are all associated with the homes of former days, though they may not belong to the present.

But New Boston homes are associated with the loom, the spinning-wheel, the reel, and warping-bars, darning, knitting, and sewing-needles, some of which were musical, all useful, instruments too much displaced by the piano and crochet-needle. To aid them in their social gatherings, young misses used to take with them their spinning-wheels, each innocently striving to excel all others; and their brothers came in the evening, to see the reeling, and crown any who had excelled, and sometimes to select a pair of hands and a heart to aid in life's future toilings. The early homes of New Boston were hives of active, busy hands and cheerful hearts. The Homes of New Boston. — Good women have blessed them. Yes, good women have blessed these homes. We cannot forget a pious mother, her loving heart and ceaseless watchings; nor can we fail to be influenced by what she did and what she was to us. It was her hand that pressed our fevered brow, and her care, with God's blessing, that restored our strength. She saved us from many a heart-ache, dried many a tear, shielded from many a temptation, and secured by her intercessions much succor from the unseen Power. More to us than all the world besides have been the eyes, the hands, and the hearts of our mothers. And the loss of a Christian mother cannot be replaced. Once lost she is lost forever. Go the wide world over, and nothing will be found to fill the aching void. There is no home for a child, where there is no mother; nothing can serve in the stead of her love; neither distance nor years can wean us from it; time and distance but open our minds and hearts to a truer sense of its value; the further we wander, and the longer we stay from the scenes of early attachments, the more intense become our longings to live over again the innocent days of our childhood, when we rested our weary heads on the bosom of a loving

mother, and were lulled to sleep by the sweet music of her voice.

The Homes of New Boston. — Good women have blessed, and religion has sanctified them. Nothing is more obvious than the happy influence of Christian women and religion on the households of New Boston. And it was here in our childhood's home that we first learned our accountability to God, and of salvation through Jesus Christ. Household religious instruction has always been one of the great mercies which a kind Providence has conferred upon New Boston. The catechism was earliest used as a means of storing the minds of the young with Scriptural truths ; and this was generally taught, and its influence in time can never be fully estimated.

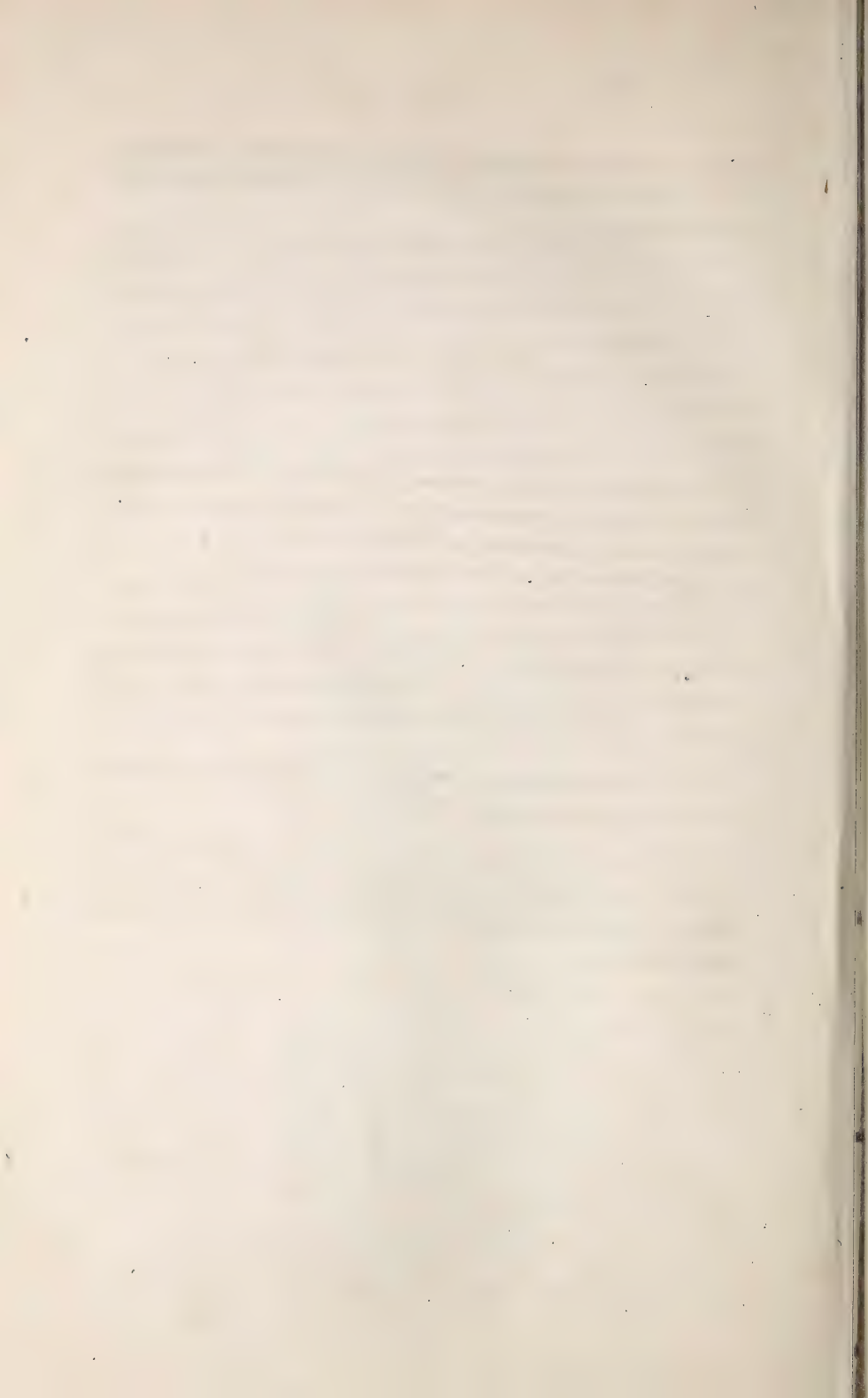
In 1819, the Sabbath school was first organized in this town, and it then excited a lively interest. It was intended especially for the benefit of children, but our parents were not less interested therein, and it was at home, under their superintendence, that we learned our lessons, which consisted of committing to memory passages of Scripture. Question-books and commentaries which children could use were unknown in those days. Our parents were in place of them. The Bible was our textbook, and Sabbath evenings were especially set apart for religious conversation and instruction. And pleasant indeed were those Sabbath gatherings of families for the recital of what religious truth we had learned, and receiving more. Long and thankfully to be remembered are those Sabbath evenings, when all were free and eager to ask questions, which our parents kindly solved and reduced to our comprehension. Whether this practice was general, I cannot say ; but I know it was observed in many families. And where this practice has been discontinued, and the religious and moral instruction of children has been *wholly* confided to Sunday-school teachers, and we go about the streets boasting of the great advantages of *our* children, in the privileges they have in Sunday-school books and teachers, it becomes us to remember the days of our fathers, and to inquire into their practice in training their children ; for it may be that we shall find ourselves gathering only bundles of straw where they reaped golden sheaves of wheat. If we would have our homes sanctified as were the homes of our

fathers, we must practice home religious instruction ; otherwise, we may bring sorrow to our dwellings, and misery to our children's heritage.

For such instruction, the homes of New Boston were greatly indebted to the good women whom God raised up to shed a profusion of light in their dwellings. Such mothers made these homes sanctuaries of peace and happiness. It was the wives and mothers, with strong minds and healthy bodies and sanctified hearts, that gave to this town so many model homes, and a generation of sons and daughters who are here to-day, loyal to their country, true to their God and to the principles that made the place of our nativity no mean inheritance. Diffusing the spirit of religion through their households, they made these hills and valleys attractive to childhood ; and the remembrance of them and the homes they hallowed, has drawn us from our distant fields of activity to the scenes of our early life, to bear our testimony to their worthiness, and to give assurance to the living and those that shall live after us, of our gratitude to God for such homes, and such mothers, and the religion that made them all that they were of good then, and now, and for time to come.

And now, Mr. President, I close with the following sentiment ; a prayer from a sincere and loving heart : —

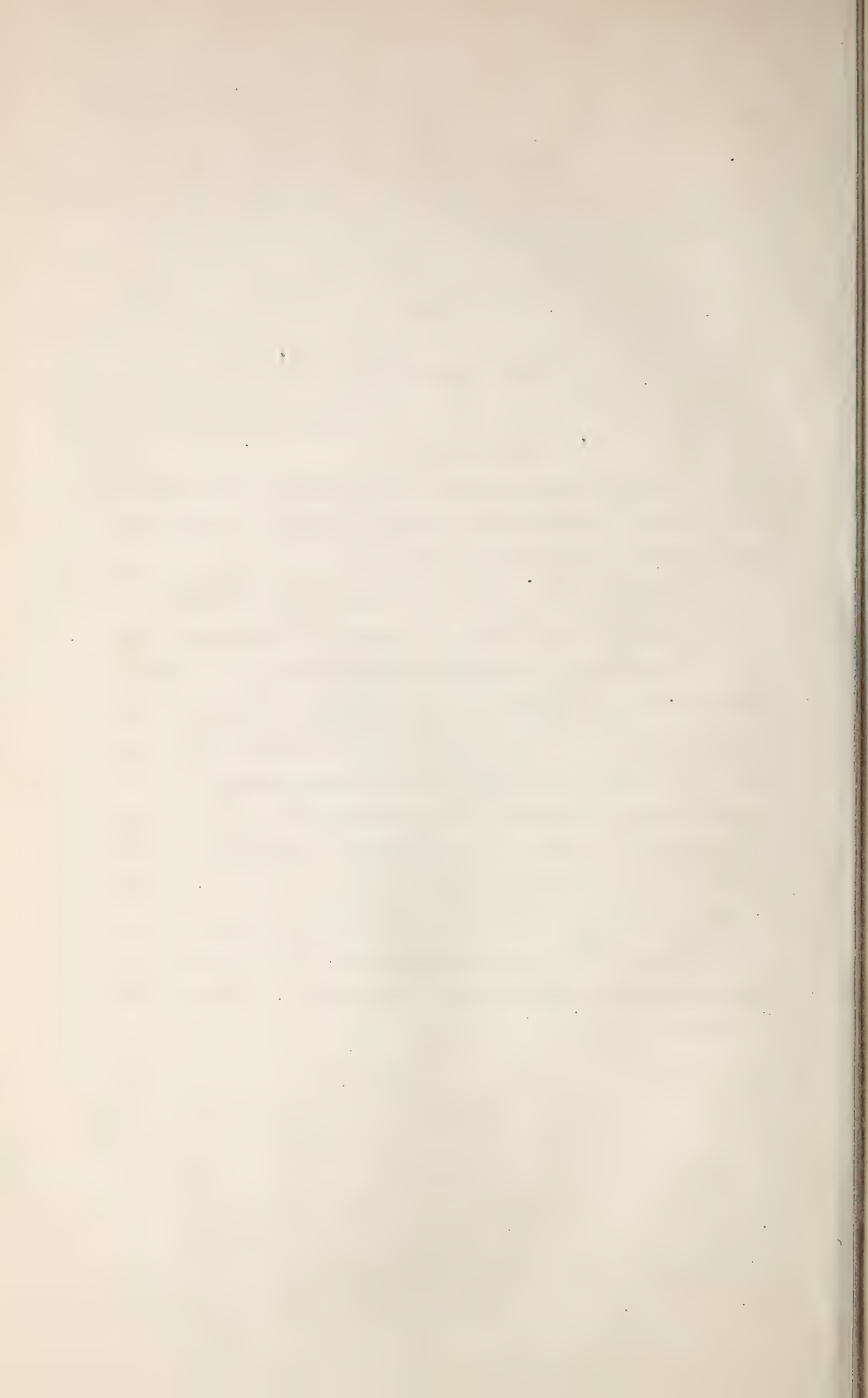
The present and future Homes of New Boston. — May equally virtuous mothers bless them, and their pure religion hallow them, rendering them the abodes of economy, industry, and godliness.



THE ABSENT.

The number of those who have emigrated from New Boston is very large. They are to be found in all parts of the country, and in almost all departments of activity.

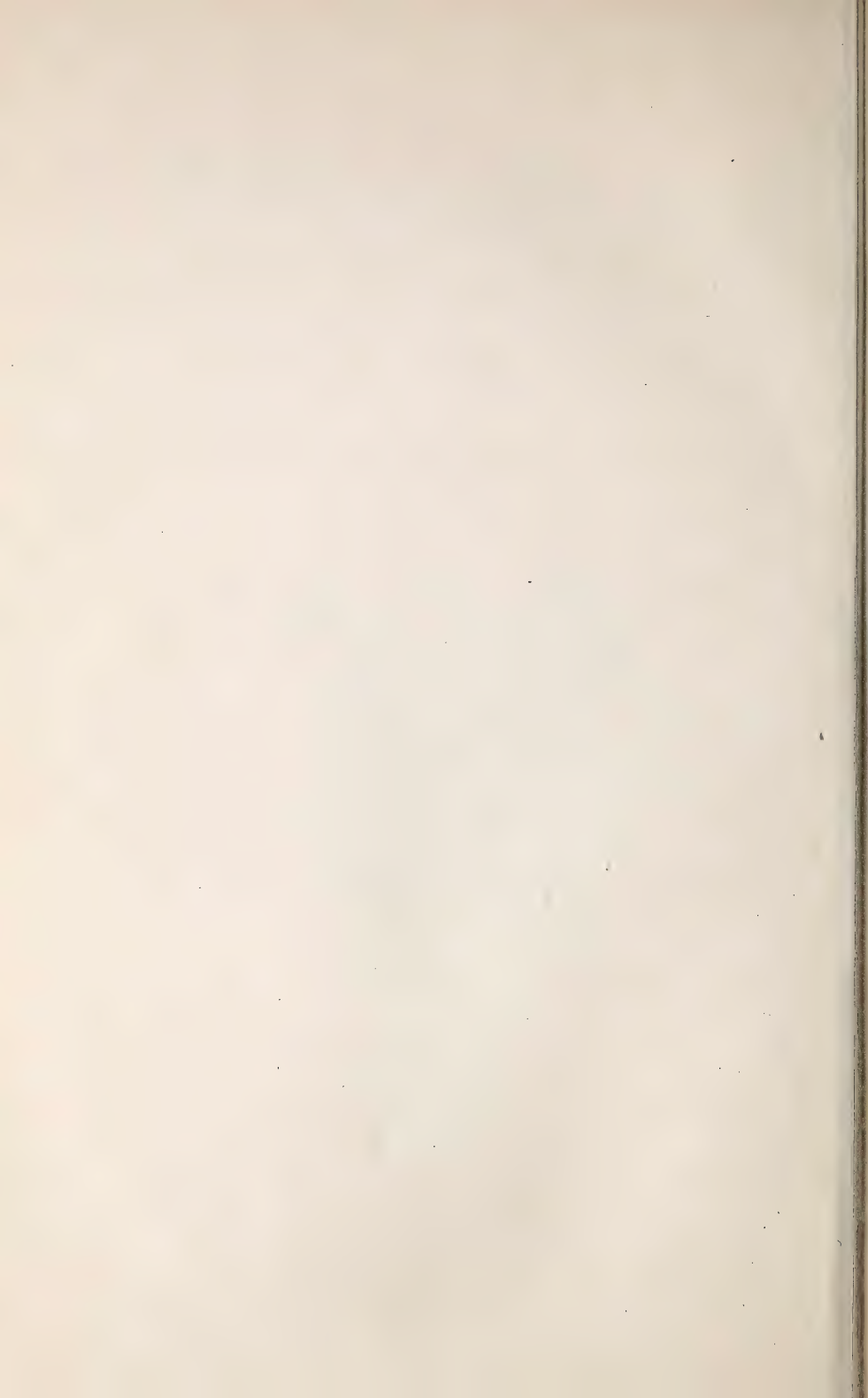
On the occasion of the centennial, it was not anticipated that all would return, though a large number was expected, and that expectation was more than realized; they came from regions far remote, overcoming huge obstacles, and making great sacrifices, all drawn by a mighty attraction to the homes of their childhood and the graves of their ancestors. And though both days of the celebration were crowded with rich thoughts, delightful memories, and cordial greetings, yet the absent were not forgotten. Those who had been so long absent as to be nearly forgotten were by associations brought vividly before the mind, and those who had not neglected their ancestral homes were remembered with tender interest; while those who had gone for the defence of our Government, and for the preservation of our Union against a foul conspiracy, were made the objects of most earnest prayer and of tenderest recollections.



DR. CHARLES COCHRAN.

He was the youngest son of John Cochran, Esq., born June 9, 1816. His mother was Frances, daughter of the late Dr. Jonathan Gove. He prepared for college at Hopkinton, and Francestown academies, and spent two years in Ohio; but in 1837 returned and took charge of Sandwich Academy. After two years of teaching his health failing him, he returned to Ohio, and in 1840, commenced studying medicine with his brother, Dr. Jeremiah S. Cochran of Sandusky, and graduated at Willoughby Medical University in 1843, and practised in Sandusky until 1859, and settled in Toledo in 1861, where he now resides, highly esteemed as a gentleman and a physician.

Dr. Cochran married Mary A. Norris of Sandwich, N. H., in 1847.



RESPONSE OF DR. CHARLES COCHRAN.

THE EMIGRANT SONS OF NEW BOSTON — They speak for themselves.

MR. PRESIDENT, —

The orator of the day has spoken eloquently. While you have listened to his glowing words, you may have thought of others, who would gladly have stood before you to give expression to the joyous sentiments suggested by the anniversary of our country's birth, and by the rare event that has called so many of the sons and daughters of the town from their scattered homes. Others, who have responded to sentiments proposed, have spoken words that have waked up sleeping memories, and recalled incidents of by-gone years. All these have spoken; you have heard their words of cheer.

It is not of these I desire to speak, but of the absent ones, whose hearts this day beat with patriotism as pure and as strong as do yours. Some are scattered through the different States, engaged in peaceful avocations. Others have taken up arms in defence of their country. All these speak. Perhaps I cannot better interpret their language than by giving incidents that have occurred in the life-history of some.

On the 13th day of April, 1862, a staunch steamer, chartered by the governor of the State of Ohio, lay in the Tennessee River tied up at Pittsburgh Landing. Notice was soon circulated through the camp of the great army that then lay on that sadly memorable field, that the wounded soldiers of Ohio would be cared for, and removed to commodious hospitals nearer home. Among the first sufferers brought on board that hospital boat was a poor fellow whose leg was shattered by a musket-ball. One of those who carried the litter on which he was stretched was a tall, broad-shouldered man, wearing the uniform of a private soldier. I was soon busy dressing the wound. While the tall soldier watched the process, I asked his nativity, "New Boston, New Hampshire," he replied. Just then a gush of

blood from the wound demanded my attention, when it was stanchd, and I looked up, the tall soldier was gone. During the afternoon and far into the night, I frequently saw the same brave, tender-hearted soldier, bringing in the wounded. Near midnight, when I was at leisure, the tall soldier was engaged in other duties, or taking his rest. I never knew his name nor he mine. His gentle, patient, long-continued efforts to relieve his suffering fellow-soldiers proved him one of nature's noblemen. He speaks not for himself alone. The heart of every son and daughter of the old native town will think with pride, that such a man first breathed God's air among these rugged hills.

Another youthful son of the town, one pleasant day last year, was sauntering through the streets of a little town in Missouri. He was met by a red-whiskered, long-haired, uncombed, unshaven, and unwashed, butternut-clad native, who, with oaths and coarse ribaldry, charged him with being a son of New England, and of loyalty to his country. That man, erect, showing every inch of stature with which God had endowed him, replied, "I am a son of New England, and I am loyal to my country and to her flag." The cowardly assassin shot him dead. When the names of brave dead, fallen during this rebellion, shall be enrolled, that of the martyred Richmond Cochran shall stand prominent, and will hold a cherished place in the hearts of many here assembled to-day.

These instances of devotion to country, and to the good of fellow-men, do but epitomize the deeds of many of the absent sons of New Boston. The minister of the gospel, the lawyer, the doctor, the merchant, the mechanic and the farmer (for all these professions are by them represented), each in his sphere, nobly does his duty, and, if present here to-day, each would echo every noble sentiment that has been uttered in your hearing. The emigrant sons of New Boston do indeed speak for themselves, by the noble, manly deeds that fill up their daily life. They speak of whatsoever is pure and of good repute here, and of brighter hopes and more glorious prospects hereafter. In conclusion, permit me to propose, —

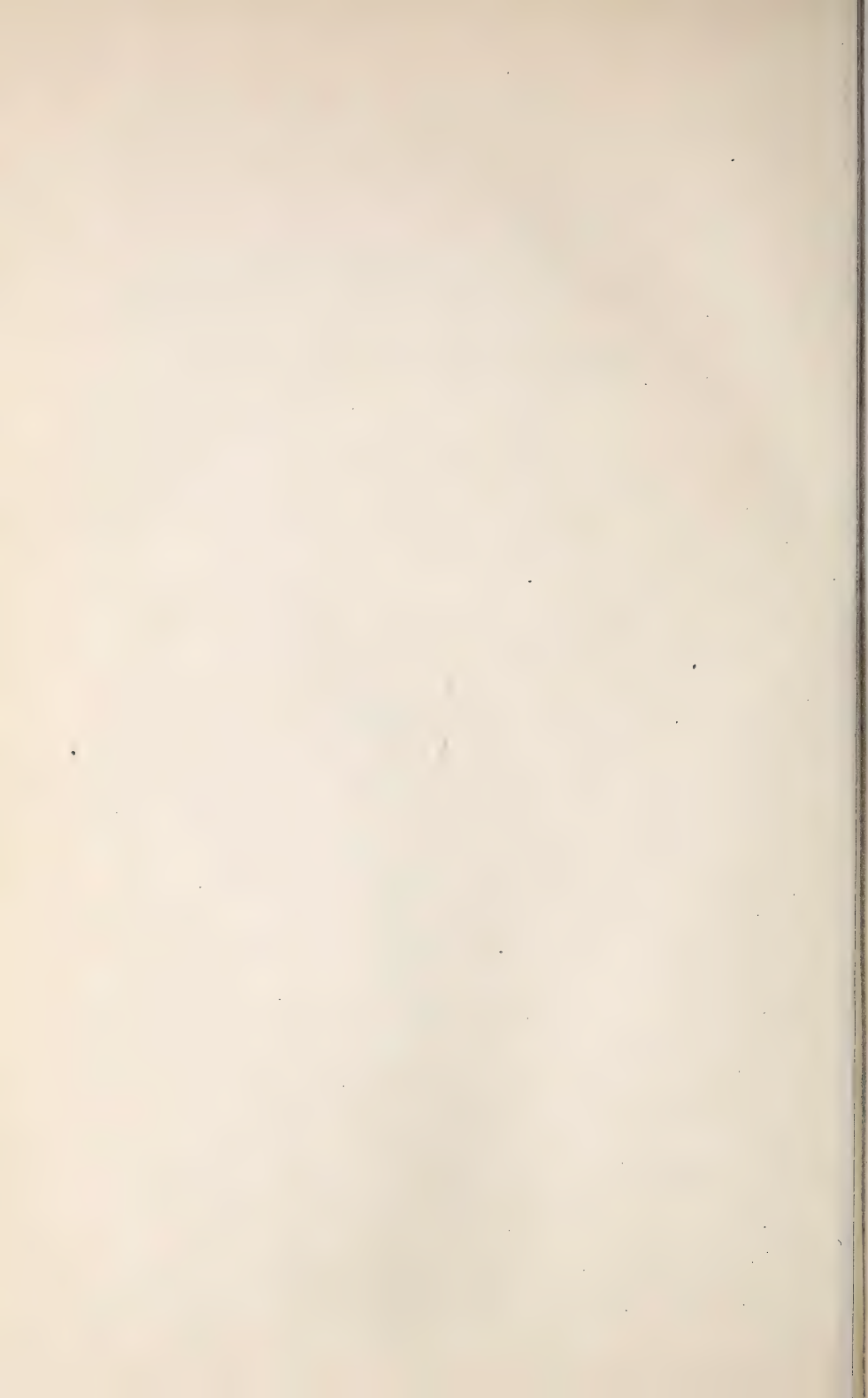
The Fathers and Brothers at Home. May they unite with the absent ones in one long, loud shout, "Our country first, last, always one and undivided."

PERLEY DODGE, ESQ.

Mr. Dodge's ancestors are believed to have come from the North of Wales, and were among the early settlers in Massachusetts Bay. His father, William Dodge, came from Hamilton, Essex County, Mass., in 1787, and settled where his son, Samuel, now resides. Before coming to New Boston, he married Rachel Poland, and their children were three sons and six daughters, all of whom lived to have families.

The subject of this sketch was the youngest son. He fitted for college at Pinkerton, Salisbury, and Francestown academies, and with Rev. E. P. Bradford. He entered Dartmouth College in 1820; subsequently went to Union College, whence he graduated in 1824, and read law with Titus Brown of Francestown, and Nehemiah Eastman, of Farmington, and was admitted to practice in 1828. He commenced practice at Francestown, subsequently opened an office at New Boston, but in 1832 removed to Amherst, and in 1839 was appointed Clerk of the Courts of Hillsborough County, which office he retained nearly eighteen years.

In 1831, he married Harriet Woodbury, of Francestown, — a sister of the late Levi Woodbury, — and is now in the successful practice of law in Amherst, enjoying the comforts of affluence and the confidence of the community.





J. E. Hafford's Lith.

Percy Dodge

RESPONSE OF PERLEY DODGE, ESQ.

THE LAWYERS OF NEW BOSTON — At home and abroad.

MR. PRESIDENT, —

This is an epoch in our lives' history. Our various tasks are forsaken for this joyous commingling of hearts, and rehearsals of human acts and Providential overrulings. We represent all classes and all avocations, — the tiller of the soil, the toiler in the shop, the merchant at his counter, the physician at the bed of sickness, the lawyer in his office, and the pastor in his study. And we here recognize the union of all these, the need of all these, to the highest well-being of society. All these have here spoken but the lawyer. In his behalf you call upon me to speak. This I do with pleasure. There existed, for a long time, a decided aversion to the legal profession among no inconsiderable portion of the community. But that has disappeared, and all intelligent men recognize the necessity of the profession to the execution of laws and the maintaining of justice. The rights of individuals would be in constant jeopardy but for those skilled in the law, in detecting fraud and exposing wickedness. The profession may *sometimes* serve to shield the wrongdoer, but a thousand times oftener does it bring to light the hidden works of darkness. The guilty, not the innocent, dread the lawyer, and the injured find him to be the friend in time of need.

In 1772, when Hillsborough County was organized, there was no member of the legal profession between Amherst and Claremont. The first lawyer who attempted to establish himself in practice above Amherst, was Samuel Bell, afterwards Judge, Governor of the State, and Senator in Congress. He opened an office in Frankestown; but the people were greatly exasperated at his audacity, pronounced him an invader upon their rights, and threatened him with violence. But his manly deportment

and strict adherence to justice soon overcame their prejudice, and won their confidence.

New Boston has never been an inviting field for the legal profession. Its location is not sufficiently central to attract business from surrounding towns, and the people have not sought to encourage litigation. Once on a time I opened an office here, but soon found that if there was bread to spare in any other region, it was not wise for me to remain and famish. No one else has had equal daring. And yet New Boston has contributed much to the support of lawyers in other towns. To their patronage Steele and Gove, Brown and Danforth, Hazleton, Sawyer, Parker, Means, and Atherton, have been greatly indebted. Is it certain that though this town boasts that it has no lawyer, it really has been for its interest? There is, at least, room for doubt. Be that as it may, it is certain the lawyer here has gained no laurels. Nor has New Boston raised up many of her sons for the legal profession; but of those she has given, there is no occasion for shame. William Willson became a leader, and rose to eminence. He was the son of Alexander Willson, born in that part of the town once known as Egypt, "because there was much corn there." He graduated at Dartmouth College in 1797, settled in Ohio, and in 1823 became Judge of the Supreme Court in that growing State, and subsequently was elected member of Congress, and died in 1827, aged 55.

Of Josiah W. Fairfield, I need not speak. He has spoken for himself, in your presence, as no man can without commanding profound respect. Of Clark B. Cochrane this community will never be ashamed, so long as they can appreciate eloquence and approve of what is excellent. James Crombie, of New York, Lorenzo Fairbanks of Philadelphia, and Christopher C. Laugdell, of New York, have already gained, or are rapidly gaining, eminence in the profession. Of my humble self I have nothing to say. Of the rest I can speak with pride. I am proud to know that the sons of New Boston adorn all the professions, and not least, the legal. Other communities delight to do them honor. And it is not a little grateful to know that they are appreciated at *home*. And rest assured, Mr. President, that we will endeavor, in all coming time, to do credit to the

place of our birth, and give no occasion for the "old folks" at home to be ashamed of those whom they have sent forth upon the broad theatre of activity.

Mr. Dodge prepared interesting biographical sketches of most of the legal gentlemen to whom he refers; but as similar sketches precede their papers in this work, they have been omitted in his, while we append other names, with such facts as have come to hand.

John Gove, son of Dr. Jonathan Gove, was born in New Boston, Feb. 17, 1771, graduated at Dartmouth College in 1793, read law with W. Gordon, commenced practice in Goffstown in 1797, and removed to Chillicothe, Ohio, in 1802, and died the same year, aged 31.

Charles Frederick Gove was the son of Dr. Jonathan Gove by his second wife. He was born May 13, 1793, graduated at Dartmouth College in 1817, read law with J. Forsaith, Dane Law School, commenced practice in Goffstown in 1820, where he remained till 1839, when he removed to Nashville, now Nashua, and represented that town in the State Legislature in 1830, '31, '32, '33, '34. He was President of the State Senate in 1835, was Solicitor from 1834 to 1837, Attorney-General from 1837 to 1842, and appointed Circuit Judge of the Court of Common Pleas in 1842. Subsequently, he resigned his judgeship, and became Superintendent of the Nashua and Lowell Railroad, and died in 1856, aged 63.

Judge Gove married Mary H. Gay, of Nashua, but left no children.

Robert Clark Cochran is the son of the late John D. Cochran. He was born Nov. 4, 1813, and married Mary Means, daughter of Rev. E. P. Bradford, and lives in Gallatin, Miss., practising law.

Jesse McCurdy is the son of the late James McCurdy; his mother is the youngest child of the Rev. Solomon Moor. He graduated at Dartmouth College in the Class of 1852. He taught school several years in Mississippi, and is now practising law in Quitman, of that State.

Christopher C. Langdell is the son of John Langdell; his mother was Lydia, daughter of the late Joseph Beard, and sis-

ter of Jesse Beard, Esq. He fitted for college at Exeter Academy, and graduated at Harvard, and is now practising law in the city of New York.

Seth Fairfield is the son of Benjamin Fairfield, Esq., and a graduate of Waterville College, Me. He went into Mississippi, taught school some years, and is now in the practice of the legal profession in that State.

Ninian Clark Betton was son of Samuel Betton, who came to New Boston from Windham, and married Anna Ramsey, sister of the wife of Ninian Clark, Esq., near whom Mr. Betton resided until his death, which occurred Oct. 9, 1790; and his wife died Nov. 23, 1790. These parents left two sons, Ninian Clark and James, the oldest being less than four years of age. James died in early manhood. Ninian, at the age of about five years, was placed under the care of Robert Boyd, whose wife was a kind-hearted woman, who, having no children of her own, loved those of other parents, and took great pleasure in caring for the orphan and needy. Here young Betton spent ten years of his childhood, always expressing great gratitude for the kindness of heart and the wise counsels of Mrs. Boyd.

After his removal from New Boston, at the age of fourteen, he was sent to school for a while, and subsequently placed in a store, as clerk. But, having no taste for mercantile life, he resolved to obtain a liberal education. He studied at Atkinson Academy, and entered Dartmouth College, whence he graduated with the reputation of high scholarship, having the late Rev. Samuel Clark for his classmate.

The following notice of Mr. Betton was written by a member of the Suffolk Bar, and appeared in one of the Boston newspapers on the day of his death, Nov. 19, 1856:—

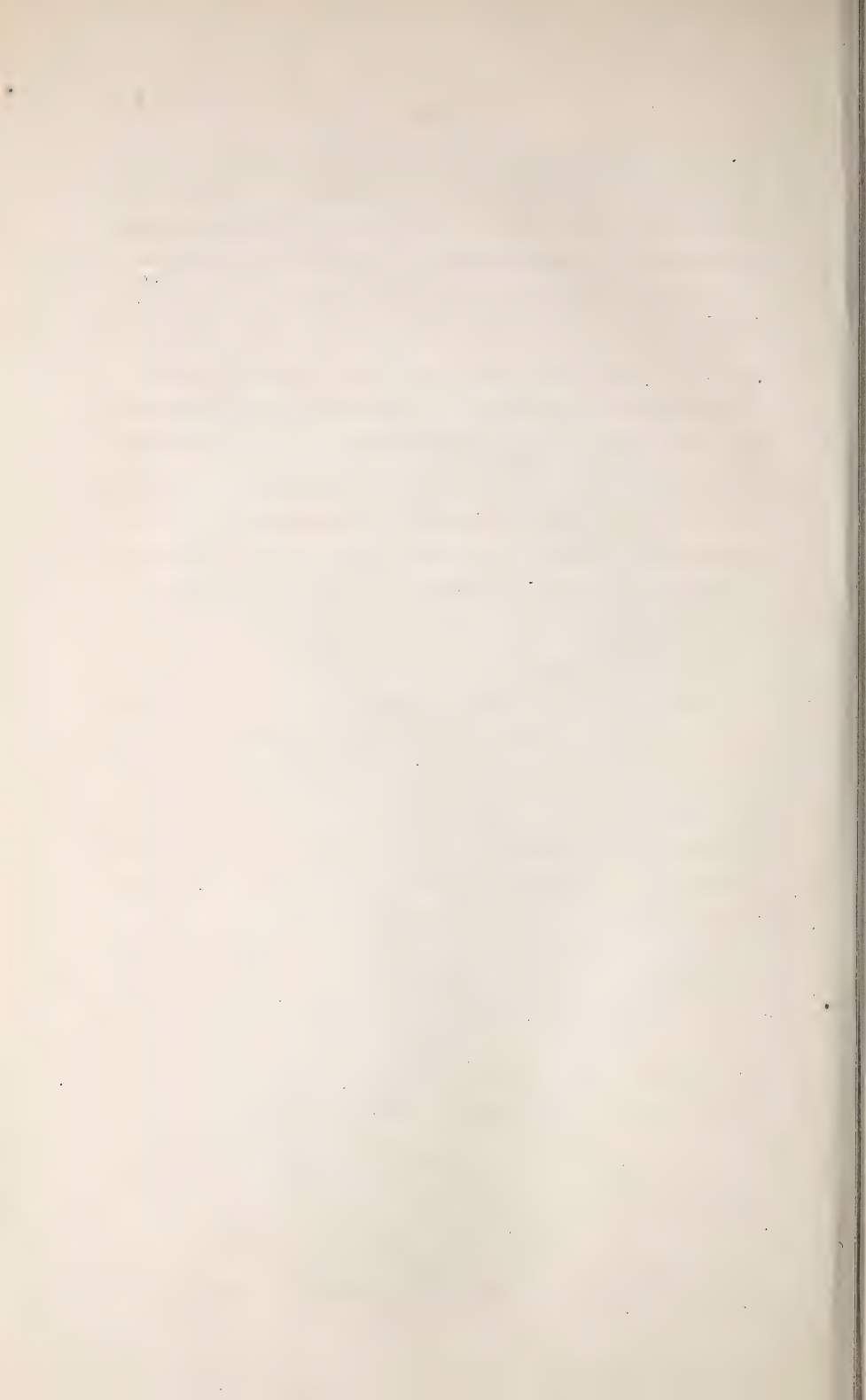
“DEATH OF A MEMBER OF THE SUFFOLK BAR.—Died in this city, this morning, Ninian C. Betton, Esq., counsellor-at-law, aged 68 years.

“Mr. Betton was a native of New Boston, N. H., and studied his profession under the direction of the late Hon. Ezekiel Webster, and afterwards under the direction of his distinguished brother, Daniel Webster.

“Mr. Betton was admitted to practice in this city in October,

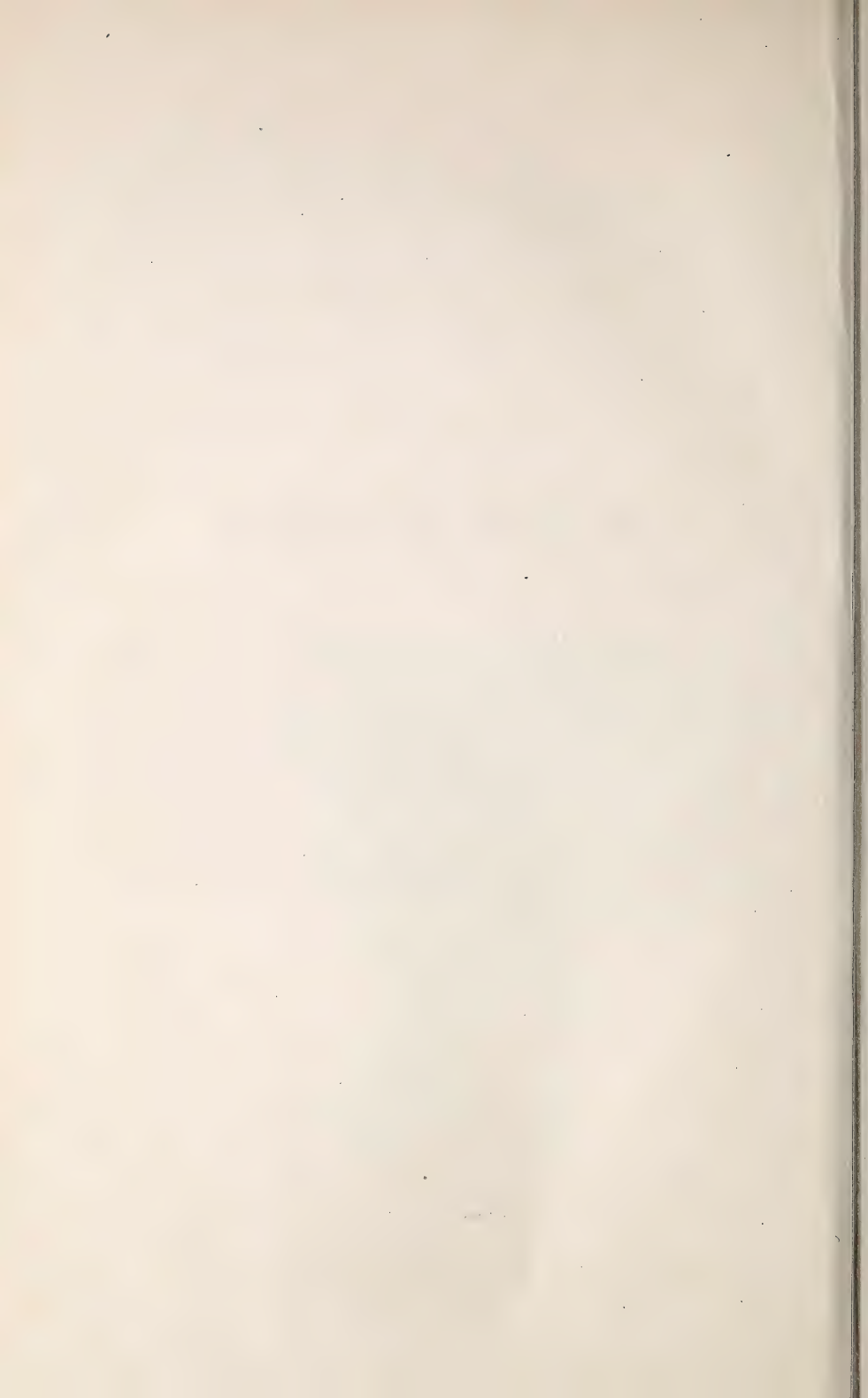
1817, since which time, with a short interval spent in New Hampshire, he has resided with us in Boston. He was a well-bred lawyer, and an honest, upright man. He has performed all his duties, in every relation of life, faithfully, and goes to his tomb with the sincere regret and undissembled respect of a large circle of friends, who have long known and valued him for his sterling good sense and honest independence of character. Mr. Betton was well read in his profession, and was a skilful and safe counsellor. He never delayed an honest claimant in obtaining his just claim, and never aided a dishonest man in prosecuting an unjust demand."

Mr. Betton, January 10, 1821, married Miss W. J., daughter of the late Silas Betton, whose wife was Mary, daughter of the distinguished Matthew Thornton, signer of the Declaration. They had three sons ; of whom one, George E., survives. He succeeds his father in the successful practice of the legal profession in Boston.



DR. JAMES H. CROMBIE.

His father was Dr. James Crombie, who practised in Francestown and Temple, and died in Derry. Dr. James H. Crombie studied medicine with his father and the late Dr. Amos Twitchell, of Keene, attending lectures at Woodstock, Vt., and Boston, Mass., and graduating at the medical department of Dartmouth College, 1838. He commenced practice the same year at Francestown, with his father, but removed to Derry, in 1850, where he now resides, having an extensive business. He married Sarah Frances, daughter of Alexander Wilson, Esq., of Francestown, in 1844.



RESPONSE OF DR. CROMBIE.

NEW BOSTON PHYSICIANS, AT HOME AND ABROAD. — Their skill to heal and power to console have made them welcome visitors in chambers of sickness.

MR. PRESIDENT, —

I cheerfully respond to the sentiment just announced. Though I cannot claim the honor of being born in New Boston, yet my father did, and here his fathers' dust reposes, and here "my best friends and kindred" were born, and here many of them yet live. And so identified are all my associations and feelings with this town, that I find it difficult to realize that I was not born here. Born here or not, I love New Boston with all the affection of a dutiful son. And I thank you, Mr. President, for allowing me the privilege of enjoying and contributing something towards the interest of this hour. With so many familiar and loved faces, with so many cordial greetings, and such glorious memories as have been arrayed before us to-day, it may seem unkind to call up before you a succession of men with whom you associate all mortal diseases and nauseating remedies. And yet, the history of the physicians of this town is an important part of its whole history. Nor, I am constrained to believe, can it be denied that most of them had power to heal and to console. Many a chamber of sickness has been cheered by their presence, and many an aching heart has been comforted by their words of sympathy. Indeed, it is this skill to heal and power to console which always makes the honest, christian physician a most welcome visitor at the bedside of the sufferer. And no other physician is worthy the confidence of the sick. A physician without respect for divine truth, and reverence for God, with no sympathy for the sufferer, is unworthy the trust committed to him, however great his skill. Matthew Thornton was a christian physician, and is believed to be the first who practised in this town. He was born in

Ireland, 1714, the son of James Thornton, who emigrated to this country about 1717. Dr. Thornton commenced the practice of medicine in Londonderry, and "acquired a high and extensive reputation as a physican, and, in the course of several years of successful practice, became comparatively wealthy." He became a proprietor of New Boston, and purchased a farm east of that now owned by Mr. George W. Clark, where he remained some years, and greatly endeared himself to the people. It will be remembered that, in 1745, Dr. Thornton joined the expedition against Cape Breton, as a surgeon in the New Hampshire division of the army, consisting of five hundred men; and that at the commencement of the Revolutionary war he held the rank of a colonel in the militia. He was also commissioned justice of the peace under the administration of Benning Wentworth, and was appointed president of the Provincial Convention in 1775, and the following year was appointed to represent the State of New Hampshire in Congress, and signed the Declaration of Independence. He removed to Merrimack, and died June 24, 1803, aged eighty-nine years.

Dr. Thornton had great native wit, and loved a joke. Riding past an old man whose occupation was the making of grave-stones, he said, "Well, Wyatt, do you not sometimes pray that people would die faster, that your business might increase?" The old man calmly replied, "I cannot say but I have done a thing of the kind in my life, but there is no need of doing it any longer, for there is a *fop* of a thing by the name of Thornton come to town, and he will kill off two while I can make gravestones for one!" Of course Thornton put spurs to his horse.

Mrs. Webster, of Boscawen, a granddaughter of Dr. Thornton, relates the following incidents: Daniel Webster once called her attention to a story he was about to tell to a party of ladies and gentlemen in the orchard at the Elm Farm, in Franklin. Said Mr. Webster, "When I was a little boy I was very feeble, hardly considered worth raising; but Judge Thornton came to my father's, on his way home from Thornton, where he had been to look after his farms, and in the morning the two walked into the orchard, sat down on those primitive rocks, to enjoy the pleasant prospect of Elm Farm and the

Merrimac River, and I lingered near to enjoy their conversation. At length my father asked Dr. Thornton what he could do for his boy, Daniel. Dr. Thornton professionally examined me, and then picked from the rock some moss, and said, 'Let his mother boil it in milk, and the lad drink freely of it.' It was done, and here I am, an able-bodied man, stout enough to wield a sledge-hammer. How much I am indebted to the honorable signer of the Declaration for my present health, God only knows!"

"Judge Thornton married Hannah Jackson, a beautiful young girl of eighteen years, whom he promised, when a child, to wait for and marry, as a reward for her taking some disagreeable medicine."

Dr. Jonathan Gove came here about the year 1770. He was an excellent physician, and highly esteemed. Dr. Gove was a nervous, energetic man, fond of fun, and enjoyed a joke. He was riding on the Sabbath, at the time the Sabbath law was in operation, on business not connected with his profession, and was stopped by a tything-man, and asked where he was riding on the Sabbath? His reply was, "Sir, I am a doctor, and that man is after me!" referring to a man who happened to be riding behind him. The result was, both went on unmolested. He was a Tory, yet was promoted to all the offices at the disposal of the town. He passed through a scene of great excitement relative to small-pox, and finally removed to Goffstown, where he died. His son John graduated at Dartmouth College in 1793, and became a lawyer. His son Frederick was the late Judge Gove.

Dr. McMillen was contemporary with Dr. Gove, and possessed some skill, and was followed by his son, Dr. Abraham McMillen, both dying in town.

Dr. Eastman studied with Dr. Gove, and succeeded him for a few years, and then removed to Hollis.

Dr. Lincoln succeeded Dr. Eastman; was a pleasant man but not very skilful; was an enterprising citizen, built a store and mills, but, becoming intemperate, met with reverses, and left town.

Dr. William Cutter, from Jaffrey, succeeded him. His wife was an Evans, of Peterboro'. He had something to do with

the digging up of the dead body of a child, and roused the indignation of the community. He returned to Jaffrey.

Dr. John Whipple was son of John Whipple, and was born April 29, 1776. He studied with Dr. Samuel Shepherd, of Brentwood, commenced practice in New Boston in 1800, and married, June 29, 1800, Hannah, daughter of Solomon Dodge. He was a successful practitioner, and a man of considerable business capacity.

Dr. Winthrop Brown, from Maine, came here in the year 1813 or 1814. He was one of three children at a birth. He stayed some four years, and had some practice.

Dr. Dalton succeeded Dr. Brown. He came to town in the year 1818 or 1819, from Newburyport, Mass. He was a large, tall, fine-looking man, and won the favor of all. He was the only child of a sea-captain, his father dying when he was young. He was a christian man.

Dr. Perkins succeeded Dr. Dalton. He married a daughter of John Cochran, Esq. He practised a few years, and abandoned the profession for the ministry, and is now preaching in Wisconsin.

Next came Dr. David Bradford. He was son of Rev. Moses Bradford, of Francestown; he practised successfully some two or three years, and then removed to Montague, Mass., where he now resides. Then came Dr. Francis Fitch, son of Dr. Fitch, of Greenfield. He practised satisfactorily to his employers for several years, when he removed to Amherst, where he continues a respectable practice. Dr. James Danforth is next in course. He is son of a very respectable lawyer in Tyngsboro', Josiah Danforth, formerly of Weare; he graduated at the medical college at Hanover, very acceptably, in 1838, and commenced the practice of medicine in 1841, in which he has continued successfully ever since. In 1843, he married Margaret, daughter of Mr. William Clark; she deceased some years since. Dr. Moses Atwood came next to town. He was son of Mr. David Atwood, of Lyndeboro'. He practised homeopathy, and was removed by death after a few months. Dr. Nelson P. Clark, who now practises in town, came last. He was born March 8, 1824. He is son of Samuel Clark, of Hubbardstown, Mass. He studied medicine at Concord, N. H., with George

Hains and Edward H. Parker, commencing practice in 1850, at Andover, N. H., and came to New Boston, 1857. January 15, 1859, he married Susan F., daughter of Mr. W. W. Knowlton, of Northwood, N. H., and has an increasing business.

We have now completed the list of physicians who have practised in this town. We now glance at those who have gone into other places.

Dr. James Crombie, whose history is familiar to many of this audience, studied medicine with Dr. Benjamin Jones, of Lyndeboro', whose daughter he subsequently married, and commenced practice in Temple, N. H., in 1798. In 1820, he removed from Temple to Francestown, where he continued to practice until 1850, when he removed to Derry. February, 1855, he died. Samuel Crombie, brother of the foregoing, studied medicine and practised in Waterford, Me., for a few years, and there died, a young man.

Dr. William Ferson was son of James Ferson, and grandson of the early James Ferson, and graduated at Dartmouth College, in 1797; he practised medicine in Gloucester, Mass., and died there. I saw a gentleman, a resident of Gloucester, yesterday, who told me that Dr. Ferson was a very successful practitioner in that place for several years; that he held many responsible offices in town, and was treasurer of the Gloucester Savings Bank, with a capital of three hundred and fifty thousand dollars; that he was considered a man of strict veracity, and highly respected. He died in 1853, aged seventy-nine.

Dr. Alexander McCollum practised medicine in Pittston, Maine, where he yet resides. Dr. Samuel Gregg studied medicine with Dr. Dalton, went to Medford, Mass., subsequently became a homeopathist, and removed to Boston, where he now enjoys an extensive practice. Dr. Jeremiah Cochran, son of John Cochran, Esq., studied medicine with Dr. Dalton, and removed to Sandusky, Ohio, where, after some years of successful practice, he died. His brother Charles succeeded him, and is now favorably known in the practice of medicine in Toledo, Ohio. Dr. Horace Wason, son of James Wason, was born December, 4, 1817, and died November 13, 1847. He studied with Dr. Fitch, attended a course of lectures at Hanover, and graduated at Castleton, Vt. He commenced the

practice of medicine at Manchester, Mass., but soon abandoned the field, and died. He was a young man of much promise. Dr. Thomas Hamilton Cochran, son of John D. Cochran, took his degree of doctor of medicine at Hanover in 1840, commenced practice in New Ipswich, in September of the same year, and continued there until 1853, when he removed to West Rutland, Vermont, and in the winter of 1862-3, was appointed Assistant Surgeon United States Army, in the hospital of Louisville, Kentucky.

Dr. Daniel Marden, son of Solomon Marden, studied medicine with Dr. Danforth, graduated at Hanover, and commenced practice at Goshen, N. H., and is now practising in Peru, Vt.

We have good assurance that most if not "all these have obtained a good report," and have honored the place of their nativity. At home and abroad, their skill to heal and power to console have made them, not only welcome visitors in chambers of sickness, but blessings to those who have come within the range of their influence. And, in closing, permit me, Mr. President, to offer the following sentiment: —

New Boston — a venerable centenarian! — All honor to her; to her worthy matrons and her noble sires. Her daughters have cheered and made happy many a fireside; and her sons, like the sturdy oaks and majestic pines of their native forests, have nobly borne themselves against the winds and storms of life's conflict, successfully rising above what is base, and aspiring to what is ennobling.

In addition to the interesting sketches above given by Dr. Crombie, we subjoin the following: —

Nathaniel Peabody was the son of Francis Peabody, who, about 1779, settled on what is now the Town Farm. Nathaniel studied medicine, graduating at Hanover in 1800, and practised in Massachusetts, and died in New Jersey. He married Eliza Palmer, and left four children: Nathaniel, now in Boston; Elizabeth, who is unmarried, greatly distinguished as a teacher and authoress; Mary Taylor, who became the wife of the Hon. Horace Mann, late president of Antioch College, and has her residence in Concord, Mass.; and Sophia, who became the wife of Nathaniel Hawthorne, the celebrated poet.

Dr. Moses Atwood, it may be added to what Dr. Crombie has said, was born in Pelham, April 6, 1801, and died in New Boston, April 28, 1850. He married, for his first wife, Mary Lewis, of Francestown, November 24, 1835; and she died June 21, 1844. His second wife was Julia Ann Chickering, of Amherst, to whom he was married May 5, 1846.

Dr. Atwood studied medicine with Dr. Israel Herrick, of Lyndeborough, and Dr. Luther Farley, of Francestown.

He began the practice of medicine in North Lyndeborough, in 1827; thence he removed to Deering, and thence to Frances-town.

His practice was allopathic until 1841, when he studied homeopathy with Dr. Samuel Gregg, of Boston, and was the *first American* who practised homeopathy in New Hampshire, and the *tenth* in New England.

In 1837, he removed from Francestown to Concord, where, under excessive labor, his health became impaired, and he retired to the quiet village of New Boston, where he died, greatly lamented. As a physician he ranked high, and was not less esteemed for the many excellences of his character. He left a widow and one son; the son now lives in Francestown, and his widow is now the estimable wife of the Rev. Benjamin Clark, of Chelmsford, Mass.

Dr. E. G. Kelley is the only child of John Kelley, who at the time of his son's birth lived on the farm where Luther Colburn resides, but is now living in Newport. Dr. Kelley was born September 29, 1812; his mother's name was Betsey, daughter of Nehemiah Dodge, of New Boston. He studied medicine two years with Dr. Muzzy, then of Hanover, and one year at Philadelphia, where he graduated at Jefferson Medical College in March, 1838. Since which time he has lived and practised dentistry chiefly in the city of Newburyport, Mass., where he now resides, devoting himself to horticultural pursuits, his residence being known as the "Evergreens" of Lord Dexter notoriety. Dr. Kelley married Hannah P., daughter of the Hon. E. S. Rand, of Newburyport, October 21, 1840, and has four children: Emily R., born August 11, 1841; Edward A., born March 18, 1845, now a member of the second class in Dartmouth College; Mary H., born March 8, 1853; and George Wallace, born November 7, 1856.

Dr. Jonathan Gove was born in Lincoln, Mass. His parents were John Gove and Tabitha Livermore, their children being three sons and one daughter. Jonathan was born September 3, 1746; graduated at Harvard College, studied medicine in Groton Mass., and settled in New Boston. He married Mary Hubbard, of Groton, Mass., by whom he had five children: *John*, born February 17, 1771, and died in Chillicothe, Ohio; *Lucinda*, born May 25, 1772, and died May 7, 1775; *Françes*, born November 27, 1773, and became the wife of Capt. John Cochran, known in later years as Esquire John Cochran, of New Boston; *Mary B.*, born January 7, 1775, and became the wife of Thomas Stark; *George Brydges Rodney*, born December 20, 1781, married Hannah Woodbury, of Weare, and is now living in Fort Covington, New York.

After the death of his first wife, Dr. Gove married, for his second, Polly Dow, Jan. 6, 1791, by whom he had children as follows: *Clarissa*, born March 17, 1792, who became the wife of William McQuestion, of Bedford, and had three children, subsequently marrying, for her second husband, John Richards, of Goffstown, by whom she had three children; *Charles Frederick*, who was born May 13, 1793, married Mary K. Gay, of Nashua, and died leaving no children; *William Clark*, who was born July 8, 1796, married Sally Neal, by whom he had three children, himself dying when a young man; *Lucretia*, who became the wife of Dr. John Gilchrist, and died in Canada, leaving six children.

Dr. Gove removed to Goffstown in 1794, consequently all his children but the last two were born in New Boston. Dr. Gove died in 1818, and his widow in 1837.

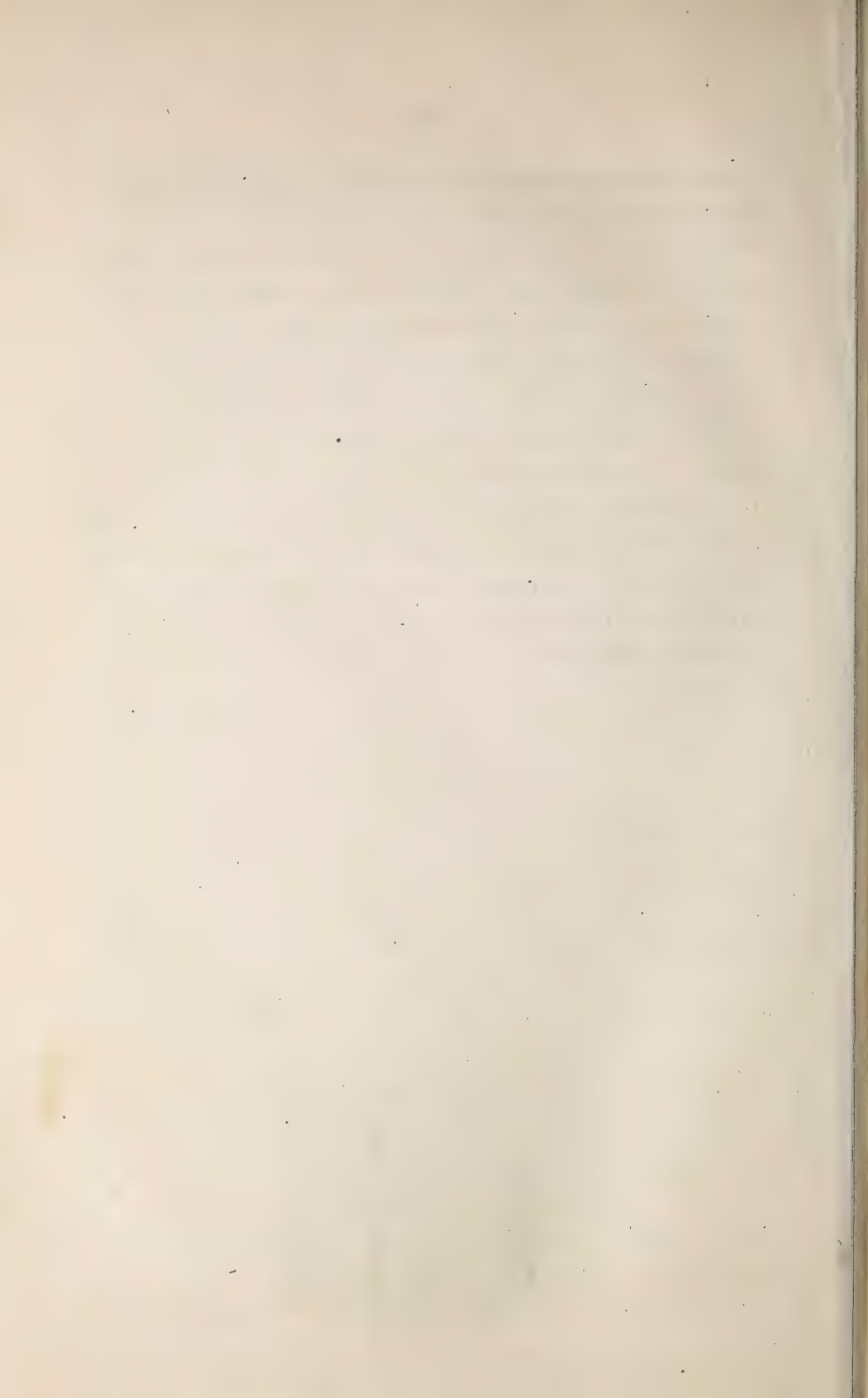
Alexander McCollom was born Feb. 5, 1795. He fitted for the sophomore class in college, under Rev. E. P. Bradford, at Andover, Mass., and at Bangor, Me., under Professor Fowler. Here he commenced the study of medicine, under the instruction of the celebrated Dr. Hosea Rich, and subsequently under Dr. Chandler, of Belfast, and yet later under Dr. Manning, of Merrimac, N. H. He attended a course of lectures at Bowdoin College, Me., and graduated at Dartmouth College. He commenced the practice of medicine in Windsor, Me., subsequently removed to Palermo, and for nearly thirty years has resided at Pittston.

Dr. McCollom married, Oct. 19, 1830, Sarah Kimball, an adopted daughter and niece of the late Dr. Goodrich, of Merimac, N. H. She was born Sept. 20, 1795.

Their children are: Mary G., born Sept. 21, 1831; Catherine E., born Feb. 28, 1833, and died an infant; Abel G., born Sept. 12, 1837. Of their two surviving children, Mary became the wife of Dr. Edward Mead, of Cincinnati, Ohio, Oct. 18, 1860, and in that city resides. Abel married Annie J. Davidson, of Wiscassett, Me., Aug. 4, 1861.

For a more extended notice of the McCollom family, the reader may consult Biographical and Genealogical Sketches.

Samuel Lynch is son of the late John Lynch, his mother being a Kelso, sister of our worthy townsman, Robert Kelso. He was born April 6, 1837; he graduated at the Mercantile Academy, at Boston, but subsequently read medicine in Norwich, Conn., and graduated from the University Medical College, in New York city, March 4, 1863. His residence is Saxonville, Mass.



MILLS.

In the year 1631, Belknap says that Capt. Mason sent eight Danes over into New Hampshire, "to build mills, saw timber, and tend them." And the first saw-mill in this State was built by them on Mason's plantation, at Newishewannock, in 1634, near Portsmouth.

The first mills erected in New Boston, were on the middle branch of the Piscataquog, a little above the mills now owned by Daniel Gregg. The contract for these mills bears date Nov. 25, 1736, and the contractor was "Joseph Wright, of Boston, in the County of Suffolk, in New England, housewright." He was to build for the proprietors, "with all convenient speed, a dam for a saw and grist mill, of the following dimensions, viz., two cells to be laid across the river, in the said New Hampshire, each sixty-five feet long and twelve inches square; and if any cells are scarfed, each scarf not to be less than three feet, and eighteen cells up and down the river across the others, each a foot square and twenty-seven feet long, the dam to be raised eleven feet and a half high from the bottom of the cross cells, eighteen rafters each twenty-one feet long and nine inches square at least at the smallest end, which is to be framed into a plate at the head of the rafters, and eighteen rafters more to be framed into the heads of the rafters before mentioned, and fourteen feet in length and nine inches square each, eighteen studds of eleven feet each, eighteen more of eight foot long, eighteen more of five foot in length, each to be seven inches square; each end of the dam to be of stone four feet thick at the bottom and three feet thick at the top, one foot and half above the rolling-dam upon a level to a pitch-pine tree at the east side, and upon the west on a level to the hill; the wall of the dam to be double-boarded up and down, and sufficiently gravelled for

such a dam ; and upon the west side of said river to build the saw-mill to carry one saw, and to find two good saws and all other materials suitable for such a mill to be fitted for working, with a roof framed and fitted for boarding ; and to make a flume for a grist-mill on the east side of the river, in the rolling dam, suitable for a grist-mill ; all the timber for the above work to be of good sound white-oak, except the plates for the mill and the roof, the rolling-dam to be planked from the bottom with white-oak plank half-way up the rafters, the remainder may be done with pine, all the plank to be two inches thick ; the whole of the abovesaid work to be done well, substantial, and in workmanlike manner, to the satisfaction of said committee ; and the mill to be made suitable to saw twenty feet in length, and to build the said mill and dam on the middle branch of Piscataquaog river aforesaid, at the mill-lot laid out by Jeremiah Cummings, surveyor, by order of Mr. Gershom Keys, the whole work to be performed according to two draughts interchangeably signed by the said committee and the said Wright, and the above timber and work to be fitted and completed on or before the fifteenth day of July next, according to the rules of art."

The committee for the proprietors agree to pay Wright "the sum of three hundred pounds in bills of credit on the province of the Massachusetts Bay, or Colonys of Connecticut and Rhode Island, in manner following, viz., one hundred and fifty pounds thereof within fifty days next after the date of these presents, and the remaining sum of one hundred and fifty pounds when the said stuff and work shall be provided and finished in all respects as aforesaid."

Agreeably to this contract, the first payment was made Dec. 6, 1736, and, for aught that appears, the mills were completed as by contract, and in 1740 the proprietors report to the effect that the work had been executed. How long these mills were operated is not known ; but there is reason to believe that the proprietors conveyed their right in the mills and the mill-lot to Zachariah Emery, agreeably to the following vote, Feb. 19, 1741 : "Voted, that the mill and mill-lot, together with the dam, be disposed of by the committee to Mr. Zachariah Emery, on the best terms they can, or to any other person or persons, as they shall have opportunity."

This Mr. Emery had just completed "a good and sufficient cart bridge twelve feet wide, railed on each side, over the mill branch of the river, with good abutments on each side," and "cleared a wood on the southwest side, one rod in width, up to the road which Mr. Joseph Wright cleared to the saw-mill, for thirty pounds, in bills of credit." And nothing more is heard of the mills after this transaction of the proprietors. Yet it is well known that these were of great service to the first settlers for some years.

Walker's Mills were built in 1753. In the deed of the "Masonian Heirs," in 1751, "five hundred acres of land were reserved for the grantees, to be by them disposed of for encouragement for building and supporting mills in said township." And March 31, 1752, at a meeting of proprietors at the "Royal Exchange Tavern, Boston," it was voted that the "committee agree with some suitable person or persons to build a saw and grist mill in said township, and that they be empowered to give a deed of sale for what land they shall think proper for that purpose."

It appears that the committee agreed with Andrew Walker to erect mills; since Feb. 8, 1753, the proprietors voted, "That Andrew Walker, who has agreed with the committee to build the saw and grist mill in said town, have free liberty to flow the meadow swamp next to the mills above the land he is to have for building the mills, upon a branch of the same stream, for the term of seven years from this time, and after that, to flow it according to the law of the Province of New Hampshire."

A lot of land was given Walker around the place where he was to erect the mills, beside the five hundred acres reserved for that purpose by the "Masonian Heirs." Walker built his mills where now a saw-mill stands, owned by Bently and Dodge, on the Middle Branch, having given a bond of five hundred pounds for the faithful performance of his obligations, which were, to keep in good running order a saw and grain mill, and to use both for the convenience of the inhabitants of the township for moderate compensation. But Walker proved an uncomfortable man, and did not trouble himself to accommodate the settlers of New Boston for small compensation, when he could use his mills for other people with greater profit. Hence, serious complaints

were preferred against him, and the proprietors, November 28, 1758, instructed Thomas Cochran and John McAllister "To inform Andrew Walker (the Mill-Man) that great complaints are made from the inhabitants of his ill behavior and bad treatment to them, which will induce a prosecution of his obligation of five hundred pounds for his good performance towards the settlers, to be put in suit against him by the Committee, unless he conforms to the terms of his articles on which the Mill was founded, and the Mill lott was given him."

But Walker was not the man to mend his ways at once, and additional charges were preferred against him, so that the proprietors, August 31, 1759, discuss the question of "suing Andrew Walker (the Mill Man), unless he give further satisfaction, complaints having been made that his Mills are out of order, and that he exacts on the inhabitants for sawing boards, and very disobliging." Walker seems to have had things much in his own way, and the enterprising conquerors of the forests soon erected other mills, and ceased to pay tribute to Walker the "Mill Man."

These early mills were of great advantage to the settlers, and no town in New Hampshire has better water-privileges for the kind of mills here needed, and no town has had a greater number of them. Other towns were for many years debtors to them. Francestown, Lyndeborough, Antrim, and towns even more remote, in their early settlements depended upon these mills to grind their grain and saw their boards.

Deacon Thomas Cochran, soon after the erection of Walker's Mills, built a corn-mill on a small stream near his residence, which greatly accommodated the inhabitants at the centre and in the east part of the town. This mill lasted many years.

Capt. Ira Gage's Mill. * This was a saw and corn mill. It was built by Benjamin Dodge, and has been owned by George Melvin, Dr. Grovenoer, of Pelham, Dole Butler, Josiah Gage, and then by his son, Capt. Ira Gage, who sold one-half his right to David Butterfield, who has put in machinery for making boxes of various kinds, giving employment to several persons; also a planing-machine, and a lathe for turning metals.

* We are indebted to N. C. Crombie, Esq., for most of the facts interwoven in the following brief sketches. — EDITOR.

King's Mill. This was a saw and flouring mill, built by Deacon Jesse Christy, subsequently owned by Col. John and William Crombie. It was consumed by fire about 1808, and rebuilt by the Crombies. Subsequently it was owned by Henry Clark, then by Peter and Benjamin Hopkins, afterwards by Jesse Patterson, then by Jerry and Luke Smith, and now it is owned by Jonathan King, by whom it has been rebuilt and greatly improved. As a flouring-mill, it has no superior in this region. Mr. King has introduced some additional machinery for making pails, mackerel-kits, etc.

John McLaughlen's grain-mill was built near where the late Moses Peabody lived. It was for many years of vast benefit to the central part of the town, and ceased to be used about 1810. Deacon Robert White tended it for many years.

Campbell's Mill. This was built by Robert Campbell; being framed by Samuel Christy, the father of the present Mr. Jesse Christy. Thomas Campbell subsequently owned it, and now it belongs to his son, Daniel Campbell, Esq. It has always been used as a saw-mill, and a great amount of timber has here been sawed.

Samuel Marden's Mill was near where the late Mr. Jonathan Marden lived, by whom it was subsequently owned. It has now gone to decay.

Morgan's Mill was at first a saw and grain mill; now it is used only for lumber. It was built by Josiah Morgan and David Starrett, then it was owned by Zechariah Morgan, and rebuilt by Levi Starrett, and now it is owned by Zechariah Morgan.

Hadley's Mill, saw and grain, was built by Leslie Gregg; subsequently, it came into the possession of Lieut. William Dodge; afterwards, it was owned by Samuel Dodge, then successively by William Dodge, George Hardy, John Giddings, and Mr. Hadley.

Warren's Mill was built by Robert and Josiah Warren. The frame was raised March 27, 1805, the day on which Zebiah Warren (daughter of Robert), now the wife of Mr. Jesse Christy, was born. This mill was subsequently owned by John B. Warren, then by Samuel M. Christy and Dunlap, now by S. M. Christy.

Marden's Mill, saw and shingle, was built by Solomon Marden, and is now owned by his son, Samuel.

McLaughlen's Saw-mill was built by David McLaughlen, and was subsequently owned by Francis Marden, and then by Nathan Merrill.

Marden's Saw-mill, near Solomon Marden's, on the Piscataquog River, was built by Nathan and Francis Marden, afterwards owned by Porter Kimball, and was burned, and never rebuilt.

Thomas Parker's Saw-mill was built between Benjamin Colby and Alfred E. Cochran's. It was operated for a number of years, and suffered to go to decay.

William Christy's Saw-mill was built by him, between the last mill and Moses Wood's shop, on Meadow Brook. It was at length, about 1810, taken down and carried to Mount Vernon.

Hopkins's Mill was built by Major James McMillen; afterwards owned by John Crombie and David Dodge; then by N. C. Crombie; then by James Wilder, by whom it was rebuilt; then by Jerry Smith; then by James and John Christy; then by David A. McCollom, and now by Benjamin Hopkins. Clapboards and shingles are sawed here.

Wallace's Grain-mill was built by Dr. Luke Lincoln and William B. Dodge, afterwards owned by Abner Dodge, then by Deacon Isaac Peabody, then by William B. Dodge, and now by Robert Wallace, by whom it has been rebuilt, and in whose hands it has waxed old. A first-rate flouring-mill here is greatly needed, and must, in time, be had.

Smith's Saw and Shingle mill was built by Moses and Frances Peabody, in 1810, and is now owned by Sandy Smith.

White's Grain-mill was built by James Adams, afterwards owned by John White. It was built early in the history of the town, a little south of Mr. Benjamin Dodge's house, in the north part of the town, on the Middle Branch of the Piscataquog.

Deacon Thomas Smith's Saw-mill was built near White's Mill, on the same stream, by his father, and for many years did efficient service, though it, together with the grain-mill near by, is among the things that are past.

Elias Dickey's Saw-mill was built by James Willson and others, and rebuilt by Mr. Dickey. This, too, has passed away, the timber in its vicinity having disappeared, as in the case of others.

John Cochran's Saw-mill was built at the foot of Cochran's Hill, on the south, on a small stream, and has disappeared.

William Andrew's Saw-mill was built by "Honest" Peter Cochran, and came into the possession of his son, Deacon Abraham Cochran. After his death, it was owned by Greear and Dodge, and is now owned by Mr. Andrews.

Perry Richards' Saw-mill was built many years ago, and owned for a while by Mr. Parker, but is now owned by Mr. Richards, and is in active operation.

Capt. John Willson's Saw-mill was built by him, southeast of Dickey's Mill, on a small stream running into the Piscataquog, and continued not many years.

Gregg's Mill (saw, shingle, and lath) has always been owned by the Greggs. Joseph Gregg rebuilt it, and it is now owned by his son Daniel. This is on the Middle Branch.

Piam Orne's Mill was in the southeast part of the town, and was used only for sawing lumber, and was owned by no one besides him after it came into his possession.

Woodbury's Saw-mill was built in the north part of the town, near John H. Gregg's Mill, by Leslie Gregg, about 1795, for Joshua Woodbury and others. It was rebuilt by Benjamin Woodbury and others, and has now disappeared.

John H. Gregg's Mill was built by Andrew Walker. James Carns subsequently owned a part or all of the mill; then it came into the hands of James Walker, son of Andrew, and James Buxton and David Tewksbury. In 1821, Simeon and Benjamin bought it, and, after several transitions, it became the property of N. N. Philbrick, in 1850, who sold to John H. Gregg, in 1855, the present owner.

David Willson built a saw-mill on Bogg Brook, in the east part of the town.

Capt. Ezra Dodge had a saw-mill in the north part of the town, near where Mr. Luffkin now lives, which was in time removed to Weare.

Luther Colburn's saw and shingle mill was built by Ephraim,

his father, on Middle Branch, in the west part of the town, and is in active operation. Luther Colburn is the present owner.

Frederick Bell built a saw and shingle mill, in the east part of the town, and which is now owned by John M. Holt.

James Barnard built a saw-mill, in the east part of town, which was afterwards owned by John Hazelton.

Mr. Odell's saw, shingle and lath mill, was built by Nathan Merrill, afterwards owned by Benjamin Hopkins, who sold to Mr. Odell.

Bailey's Saw-mill was built by Bailey and Sargent, in the north part of the town, and subsequently owned by Joseph Cochran, Esq., and yet later by John Brown.

A wire-mill was erected by Holmes, Kendal, and Crombie, near what is now King's Mill. This was operated for a while, but did not prove renumerative and was given up. Axes and hoes were also here manufactured.

This establishment, after a few years, was converted into a *carding and clothing* mill, by John Gage. Mr. Gage was succeeded by Dea. Marshall Adams, who continued the business until within a few years with good success.

Another carding-mill was connected with Frances Peabody's Mill, and a large business was done there.

The first carding-mill in town was connected with Leslie Gregg's Saw-mill, and was successfully operated for many years.

Another carding and clothing mill was built, near John McLaughlen's Mills, and operated many years by John Kelso ; subsequently he prosecuted the business in the shop occupied by Mr. Flanders.

A mirror-frame factory was successfully operated by Sandy Smith, through Wisewell and Fuller, for a few years, succeeded by a peg factory, operated by S. Smith.

Morgan and Andrew's Bedstead Factory was operated for a while in the western part of the town, and was destroyed by fire ; it was rebuilt by Levi Starrett, and is now used for manufacturing bobbins.

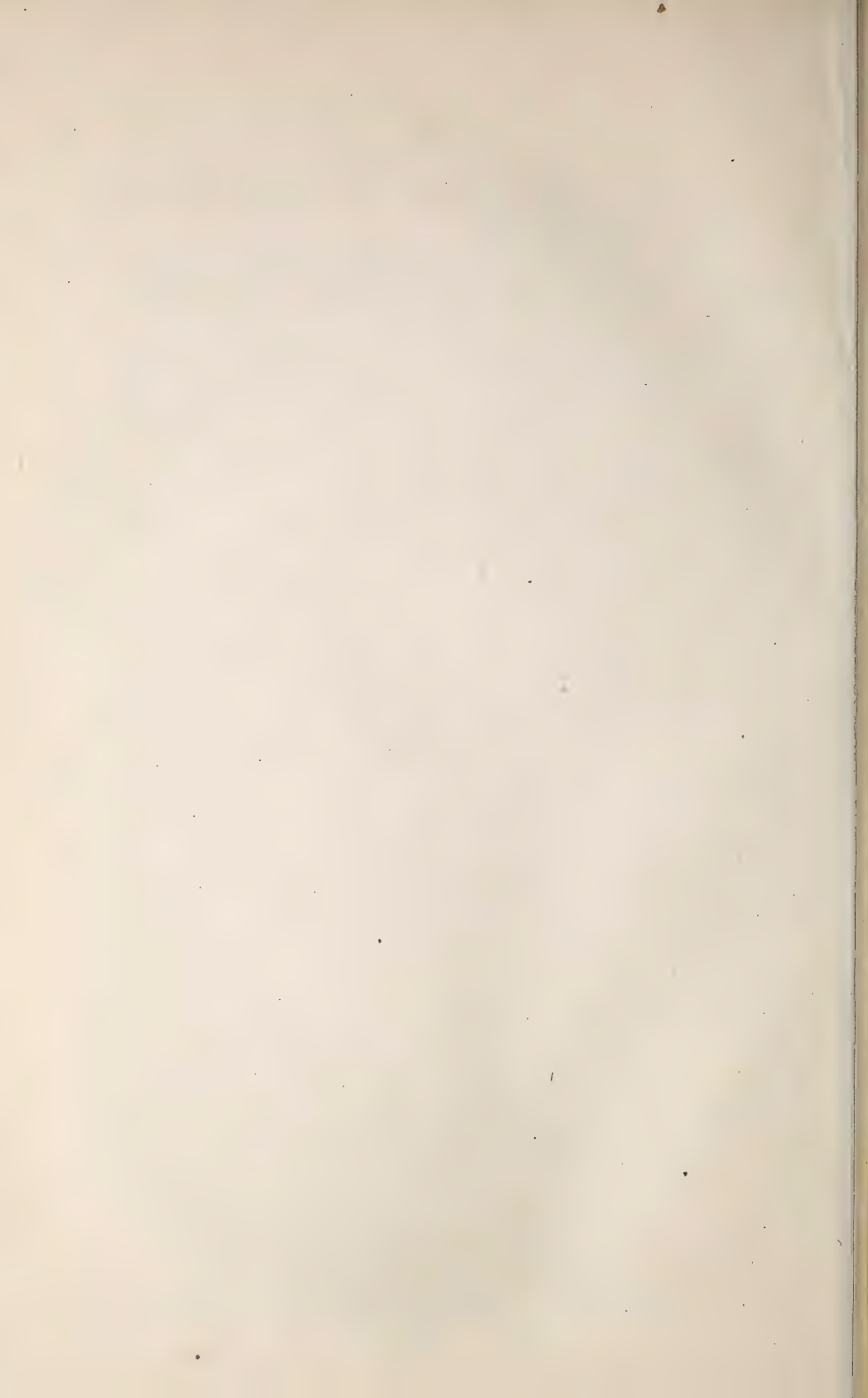
Andrew's Chair and Knob Factory was built by Dea. Issachar Andrews, for a clapboard mill, and is now owned by his son John W. Andrews, and is doing a good business under his management ; connected with his establishment is a threshing-mill.

An axe factory has been successfully operated by G. D. Neville; his axes find a ready sale. A threshing-mill by the same is successfully operated.

A door factory was built in 1852, by Neil and Rodney McLain, giving employment to several men, and the business is highly remunerative.

Connected with this is a piano-forte frame factory, operated until recently by Farley and Pearsons, now by Farley. This gives constant employment to several men. The wood-work is all executed here, and the cases sent to Boston ready for the metallic parts.

A planing machine is here also owned and operated by N. C. Crombie, Esq.



CASUALTIES, SUICIDES, ETC.

James Smith, son of Thomas, the first settler in town, was found frozen to death on the road between his father's, in the northeast part of the town, and Parker's.

James Cochran, son of the first Dea. Thomas C., residing on Cochran Hill, was thrown from a vicious horse, near the dwelling of the present Dea. S. L. Cristy, and died from the injury in 1772, aged 40.

William Henry was killed by the falling of the limb of a tree, December 20, 1813, on the farm owned by Daniel Dodge; he was passed middle life, and left a large family.

A son of William Douglass was killed by being crushed between the hub of a cart-wheel and a gate-post, when in the employ of Samuel Wilson.

Capt. Matthew Fairfield was killed by the falling of a tree, February 11, 1813; then living where E. Parker resides.

A son of Rev. Solomon Moor, Witter Davidson, born May 6, 1773, when a lad, was killed by the falling of a tree.

Samuel Cooledge, son of John Crombie, Esq., was killed by the falling of a cart upon him, June 11, 1814, aged 4.

A young man by the name of Dole, was killed by lightning in the west part of the town, about 1822.

Samuel M. Livingston was killed by falling from the tannery of Samuel Trull, Esq., October 30, 1829, aged 49.

Nathan Merrill was found dead in the road. Tradition says that in the early settlement of the town an erratic, visionary sort of a man was found dead in so small a pool of water that foul play or suicide was suspected. A jury was called, on which was a broad-spoken son of Erin, who acted as chairman, and when inquired of by the justice for the result of their investigation, replied, "Yer Honor: we brought in a verdict of *felo-*

nious wilfull murther ! But jest to soften it down a little, we ca'd it accidental."

Tradition says, that in the spring of the year, in the early settlement of the town, the body of a man was found near the Great Meadow, in the west part of the town; who he was or how he came by his death is not affirmed; his body was found near the camp where some cattle had been fed during the winter, which had been driven up from Londonderry, as was the custom for many years. The grass in the Meadows of New Boston was abundant and nutritious, and, as it could not be carried to Londonderry, farmers there sent their cattle to the Meadows with one or more to care for them during the winter.

Capt. John McLaughlen, who resided on Bradford's Hill, and carried on an extensive business in tanning, near the house of Sidney Hills, and packed much beef for the market, and built mills and kept a store, experiencing some reverses in fortune, was found drowned in a well in the east corner of his field. The late Luther Richards was on the jury of inquest, who, in speaking of the result of the investigation, said "As we could not say, as no one saw him, that he came by his death intentionally, we thought it would be most in harmony with the feelings of the community to say, *accidental*, and that was our verdict."

In a little book in which the first Jacob Hooper kept a record of deaths in town from 1808 to 1828, the following is found: "The 29th of November, about seven and a half in the evening, we Sensibly felt the shock of an Earthquake, 1814."

The wife of Capt. Gray hung herself, on the night of the installation of Rev. Solomon Moor, in the house now owned by Daniel Dodge. Gray had been a sea-captain, and foul play was suspected, as the knot in the rope around her neck was a genuine sailor knot. When asked why he did not cut her down when he first found her, replied, that "he put his hand to her mouth and her breath was cold; so he knew she was dead."

In 1854, a young man sought to win the hand of a young lady, and being unsuccessful resolved to take her life, which he effected and then took his own with the same instrument, expressing a desire before he died to be buried in the same grave with her who had just fallen by his hand.

The following inscription on her tombstone, not only serves to preserve the historic fact, but to show to what wondrous heights of sublimity the muse will rise when so tragical an event transpires.

“ Sevilla, daughter of George and Sarah Jones, murdered by Henry N. Sargeant, January 13, 1854, æt. 17 years and 9 months.

Thus fell this lovely blooming daughter
By the revengeful hand — a malicious Henry
When on her way to school he met her
And with a six self-cocked pistol shot her.”

Charles Small was murdered, September 7, 1840, by one Thomas, of Amherst, near the McCollom tavern, on the road to Amherst.

Mr. Benjamin F. Blaisdell, of Goffstown, came to New Boston, and bought the farm, now owned by Mr. Shedd, and entered into mercantile connections. His family consisted of his wife, who was Clarissa J. Kimball of Goffstown, their four children, and his widowed mother. In the winter of 1849, Letitia Blaisdell, an adopted daughter of the late father of Mr. Blaisdell, who had been working at Manchester after his removal to New Boston, came to visit in his family. At her own request, the night after her arrival, she slept with her adopted mother. The next morning the old lady was taken sick in a strange way, soon became insensible and died the next morning, aged about 80. After the death of Mr. Blaisdell's mother, Letitia went to Wentworth, and spent about four weeks, and returned Feb. 16, 1849. The next day after her return a son, a child about two years and a half old, was taken sick, and after twelve hours of suffering died, the physicians affirming that in some way the child must have been poisoned, yet no suspicions rested on any person.

Soon after the burial of the child, Mr. Blaisdell and his wife were taken sick, while at tea with every symptom of poison, but by timely aid were relieved. Suspicions now began to rest on Letitia, and she soon confessed her guilt: that she had administered morphine both to the aged mother, and the little child; and the same in the tea which Mr. and Mrs. Blaisdell drank; and that she had provided herself with strychnine if the morphine failed; that she held a forged note against Mr.

Blaisdell, and intended to destroy the whole family. This was undertaken from no ill-will towards any member of the family, but evidently with the impression that if they were all out of the way she could take possession of the property. To this horrid crime she affirmed she had been impelled by the counsel and assistance of another person. She was arrested, tried, and condemned to be hung, but this sentence was commuted to imprisonment for life; yet in 1861, she was pardoned out by Gov. Goodwin, and she subsequently married a man, who had served a period in the same prison, but with no prospects of *rest* in this world.

In the early history of the town, like all new settlements, fires were not unfrequent, but during the present century the destruction of property by fire has been very small.

A store and dwelling-house, owned by Thomas Stark, son-in-law of Dr. Jonathan Gove, were consumed on the ground where now stands the large house, on Cochran Hill, erected by the late John D. Cochran. This was not far from 1800.

The barn of Dea. Adams was struck by lightning, and burned, in 1824.

The buildings of the late Dea. Solomon Dodge were burned October 30, 1829; and those of his brother Davis, within the same year, November 12.

The barn of Dea. S. L. Cristy was struck by lightning, and burned, October 18, 1852, his dwelling being saved by a sudden providential change in the direction of the wind.

The barn of the late Dea. Bennett was burned in the early part of the of the present century. It occurred in the night, and but few persons could be gathered to render assistance. The Rev. Mr. Bradford, then preaching as a candidate, and boarding in the family of Ninian Clark, Esq., first gave the alarm, and was first at the scene of destruction. To save the house, some smaller buildings and fences had to be removed, and Mr. Bradford rendered such essential service that he was often afterwards compared to Samson walking off with the gates of Gaza.

Mrs. Hannah Hines, daughter of the late Mr. Rollins, was shockingly burned on Saturday evening about nine o'clock, December 12, 1863, by her clothes taking fire at the open

door of her stove. She survived in great agony until the next morning, and died about seven o'clock, aged 33, leaving a daughter about three years old. In her intense agony, she was wonderfully sustained by a calm hope in Jesus Christ.

A man was killed, at the raising of a house of Andrew Beard, where James Buxton now lives.

In 1807, John, son of William Beard, died from the kick of a horse, in twenty-four hours after the injury was received, aged 14.

In 1858, a Mr. Sweetland was found frozen to death in the south part of the town, evidently the result of intoxication.

May 22, 1855, Mr. John Lynch, in the west part of the town, was found dead in his pasture, the contents of a musket having passed into his head, accidentally, as was believed by his friends.

July 22, 1830, Mr. Jonathan Gove Kelso died from excessive heat, while laboring at hay making.

The spotted fever prevailed in New Boston greatly in 1814, and, to a limited extent, in 1815.

Betsey Cochran hung herself, about March 31, 1828.

Mrs. Benjamin Dodge hung herself, about fifty years ago.

In 1854, Mr. Willson, son of Charles Willson, was run over by a horse and carriage, on a Sabbath day, while descending the hill from the Presbyterian meeting-house, and killed.

Two dwelling-houses, belonging to Dea. Peter McNiel, were consumed by fire, one in 1837 and the other in 1838.

Daniel T. Gregg's house and shop were burned March 17, 1837.

The barn of Ezra Morgan was struck by lightning and consumed, in 18—.

The barn of Mr. Nourse was consumed by fire in 1856.

Isaac Giddings, son of the late Joseph Giddings, was drowned in Boston April 11, 1836, aged 26; he fell between the boat and the landing.

Mr. Joseph Giddings died Feb. 17, 1835, and his mother the same day, of small-pox; seven others in the family were ill with the same disease, but recovered.

Luke Giddings was run over by a cart-wheel, and killed instantly, April 20, 1826, aged 46.

Absalom Dodge, in 1823, aged 15, was killed in the woods, accidentally.

About 1807, a child of Dea. Isaac Peabody was drowned near his mills, aged two or three years.

Harry Robinson, a colored man, was found dead in a field owned by Jacob Butler, in the summer of 1825. He had been dead some two or three days before found.

Ephraim Whiting was accidentally drowned Oct. 31, 1842, in Brookline, Mass.

In 1836, about the 29th of November, Elias Dickey, father of the late Elias Dickey, was found dead in Francestown in the road.

Samuel Twiss, father of Mrs. John Hill, was killed in Oct. 1799, by the falling of a tree. His wife died, aged 96 years 5 months, with faculties nearly unimpaired.

Jonathan Griffin was accidentally shot at Parker's, in Goffstown, about 1800.

Mrs. William Parker committed suicide, while laboring under insanity, in 1845.

Robert Livingston's house was burned, many years ago, when all were absent except their old negro, Scipio, who perished in the flames.

William Campbell's house was consumed by fire about 1820.

Robert Boyd's house, many years ago, was destroyed by fire.

The house of David Colburn, near the year 1810, was burned by fire.

About the year 1830, Ann Griffin, and the year 1835, Hannah Wilson, disappeared from the Poor Farm, and have never been heard from.

BILLS OF MORTALITY.

FROM 1808 TO 1828 AS KEPT BY MR. JACOB HOOPER — FROM 1830 TO 1863 BY
MR. JOSEPH GIDDINGS.

1808....19	1823....19	1838....16	1853....38
1809....13	1824....24	1839....40	1854....45
1810.... 3	1825....25	1840....26	1855....37
1811....13	1826....33	1841....34	1856....29
1812....14	1827....23	1842....18	1857....38
1813....19	1828.... 6	1843....35	1858....34
1814....54	From Jan. to June.	1844....19	1859....23
1815....25	1830....21	1845....20	1860....22
1816....17	1831....20	1846....34	1861....21
1817....13	1832....35	1847....24	1862....24
1818....23	1833....24	1848....25	1863....30
1819....29	1834....21	1849....28	
1820....11	1835....20	1850....21	Total...1340
1821....13	1836....25	1851....28	in a little more
1822....22	1837....20	1852....35	than 52 years.

GRAVEYARDS.

As early as 1756, measures were contemplated for laying out a graveyard, together with the locating a site for a meeting-house. But, although the two objects are repeatedly referred to afterwards as being inseparable, yet, when the meeting-house was located by the committee, July 24, 1763, no allusion is made to a burial-place, except to say that they have selected a place for the meeting-house near where a little child is buried. This child was, it is believed, a daughter of Capt. George Christy, and it is believed that this place, near the Presbyterian Church at the centre of the town, had been selected for this purpose before the appointment of the committee, and to select a place for a graveyard was not made a part of their business. We find no record respecting it earlier than March 26, 1771, when the town voted "that all the inhabitants in said town, excepting such as incline to bury at the Burying yard by John Smith's, work on the Graveyard by the meeting house two dayes, each man, or pay three shillings for each daye's neglect. Voted that William Clark have the charge of said work."

March 17, 1788, the town "voted to chuse 3 men on each side of the River to lay out the Graveyards and stake the Bounds, and vendue the fencing of them to the lowest Bidder, and also the clearing them.

"Voted that Capt. John McLaughlin, Wm. Clark Esq., and

John Cochran Esq., be the Committee for the South side of S^d Town.

“Voted that Dea. John Smith, Capt. Wm. Boyes and James Ferson Ju'r be a Committee on the North side of S^d Town.”

Agreeably to this vote, the committee for the south part of the town surveyed and laid out the ground as follows:—

“Beginning at the South West Corner at a Stake & Stones, then running East 4 Degrees North to a Stake and Stones, 13 Rods—then North 3 Degrees West to a Stake and Stones, 14 rods—then West 4 Degrees South to a Stake and Stones, 13 Rods—then South 4 Degrees East to the Bounds first mentioned.

William Clark Surveyor.

“A true Record attest,

Jon'a Gove, T. Clerk.”

Said committee “give notice that the fencing & clearing the Grave Yard (by the meeting-house) will be sold at public vendue on Monday the fifth day of May, 1788; that the clearing of said yard will be set up by itself, and to be faithfully done by the tenth day of June next—the clearing must be six feet outside the stakes. The Wall to be four feet high and in such proportion as to admit of a stick of Timber ten Inches broad on the top. And the purchaser is also to hew said stick of Timber in a triangular Form (of white Pine) and place it on the Top of said wall.

“The four sides of said Wall to be put up separately, one side at a time, and be completed by the first day of October.”

The clearing of the graveyard was struck off to David Caldwell for £1 4s. 6d.

The south side wall was struck off to John Cochran, Sen., for 5s. 6d. per rod.

East side of said yard to Noah Dodge, at 5s. per rod.

West side of said yard was struck off to Daniel Dane, at 6s. per rod.

North side of said yard to Robert Campbell, at 6s. per rod.

He who should build the south side wall was required “to build a Gate in the same.”

There is no record of the doings of the committee for the graveyard in the north part of the town, but it is believed that they, in like manner, laid out, cleared, and walled a lot. How

early that ground began to be used is not known, but tradition says the first persons buried there were children of Dea. John Smith. He had two children sick with dysentery, and he went to Chester for medicine, but before he could return one died, and the other soon followed.

Some of the oldest inscriptions to be found there are the following: —

Abraham Cochran died Jan. 15, 1776, in the 47th year of his age.

Dea. John Smith died Sept. 3, 1800, in the 74th year of his age.

“The sweet remembrance of the just
Will flourish tho’ they sleep in dust.”

Dea. Thomas Smith (son of the foregoing) died May 1, 1854, aged 89. He served as an elder in the Presbyterian Church forty-seven years. Esther, his wife, died Oct. 8, 1851, aged 77.

Paul Ferson died Oct. 17, 1798, aged 66.

Dea. James Ferson died Feb. 26, 1804, aged 86.

James Gregg died December 31, 1805, aged 63; his wife, Jane, died January 12, 1820, aged 82.

The oldest inscription, to be found in the centre graveyard, is at the grave of Alexander McCollom, who died in 1768.

March 1, 1773, the town “voted to get a Pall, and John McLaughlin to get it at the town’s cost.”

P O U N D S .

The first pound was built of logs, by Dea. Thomas Cochran, near his corn-mill, agreeably to the vote of the town in 1763.

The second was built near the old Presbyterian Church, agreeably to a vote of the town, March 4, 1793, of stone, and it is almost the only thing perpetuated from a period so remote to the present.

R O A D S .

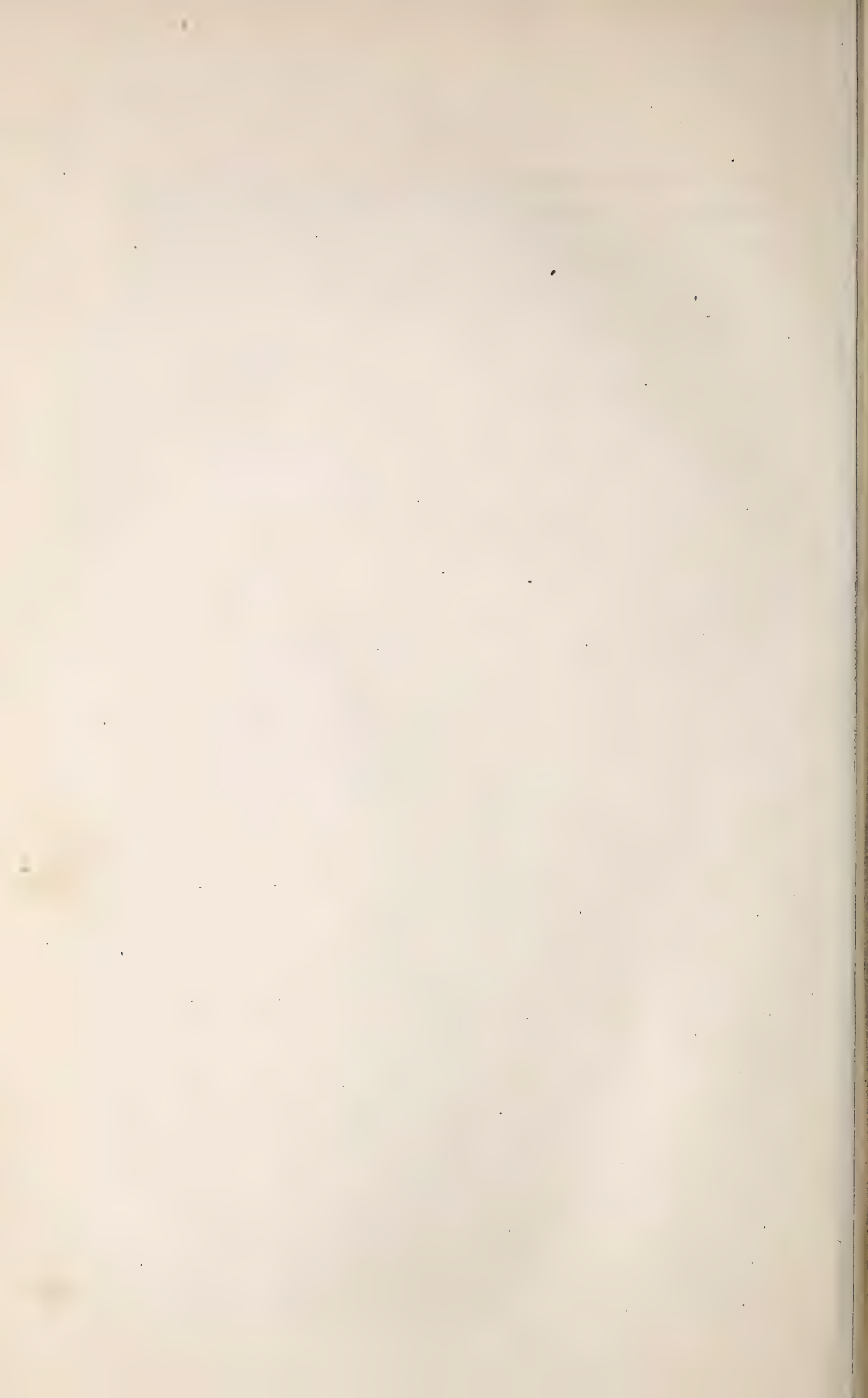
The first settlers came into New Boston by way of Goffstown, and this is one reason why that part of the town adjoining Goffstown was first settled. The concentration of houses on

the Plains was not long encouraged, and settlements were pushed westward and southward, on the height of land on which is Jesse Beard's farm, and yet further to John Smith's, and thence towards Francestown, by the late Dea. Thomas Smith's, and southward to Wm. Bentley's, thence east to John Dodge's, and, crossing the South Branch, to Dea. Thomas Cochran's; also from Bentley's to Clark's Hill, and thence to Cochran Hill, and Alfred E. Cochran's, towards Amherst; also from Bentley's settlements were pushed south to centre of the town, over South Branch and Bradford's Hill, and thence towards Amherst, by Jacob Hooper's, and by way of Dea. Patterson's (Allen Leech's) to Rev. Solomon Moor's and Allen Moor's, and by way of Dea. White's, on Wason's Hill, by the McAllisters and where Robert Kelso now lives, into Amherst.

In 1765, a road was laid out from the line of Amherst, beginning near the present R. Kelso's land to Allen Moor's, and thence to Alexander McCollom's and to Dea. Thomas Cochran's. The same year, a road was laid out from Amherst, by way of Alfred E. Cochran's (then Peter) farm, Lot No. 10, between William Moor's (now Fuller), and John McMillen's (now Jonathan Marden's) to George Christy's; thence, over Cochran's Hill, to Francestown. But these roads, and nearly all laid out at this period, as may be seen by the transcripts, simply followed old paths which had been used for years. And it will be seen that, generally, the early roads went over the highest parts of the town. It was easy to build roads over the hills, and it was here that the settlements were to be found. The soil was best, and could be brought under cultivation quickest on the elevated parts; while they were more healthy than the lower parts, they afforded better views. It was worth much, when the primitive forests covered the land, to occupy such elevations as could overlook some of the surrounding settlements.

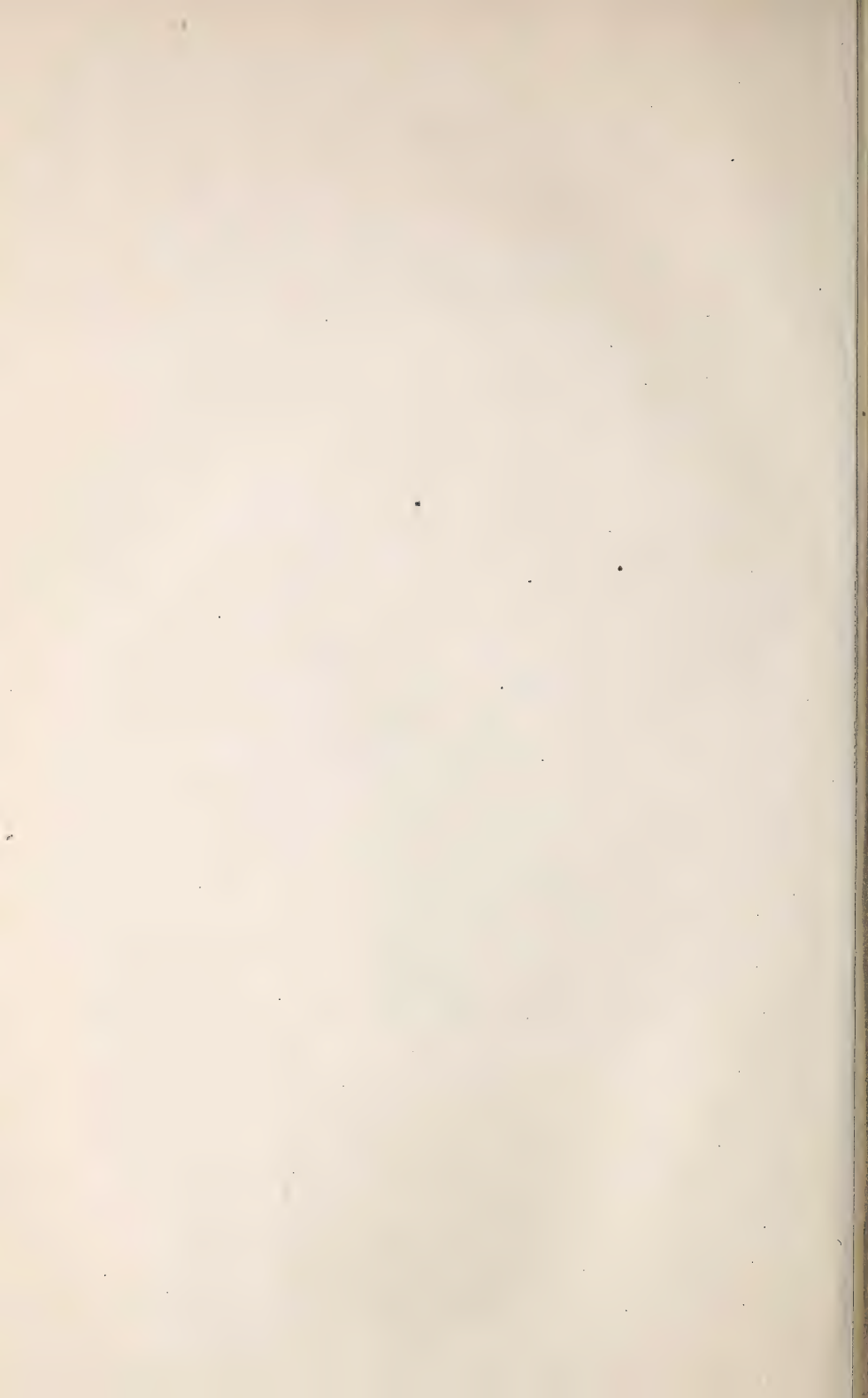
The roads were built by each man working a certain number of days, according to the vote of the town, until 1771, when it was "voted to make the Highways by Pole and Estate the present year;" and "to allow each man three shillings a day." It was also voted that "each Pole work four days on the Highways exclusive of his Estate, and that a pair of oxen be allowed as a man." When the labor should be expended seems to have

been left to the selectmen generally, though highway surveyors were chosen ; but some years, the town voted that the labor should be under the direction of a committee, and then the town was divided into districts, and highway surveyors were annually chosen, who were made responsible for the roads and the disposition of the labor.



LORENZO FAIRBANKS, ESQ.

He is son of Joel Fairbanks, and was born March 16, 1825. He fitted for college at Black River Academy, Ludlow, Vt., though he was for a time at Hancock Academy; also at Townsend Academy, Vt. He entered the sophomore class in Dartmouth College, in the fall of 1849, and graduated in 1852, immediately commencing the study of law, in the city of New York, spending the ensuing winter in Savannah and Charleston. He resumed his studies in 1853, in the office of Strong, Bidwell and Strong, Wall Street, New York, and was admitted to the bar the same year, and continued in practice there until 1856, when he removed to Iowa, but soon returned and established himself in business in Philadelphia, where he now resides. Mr. Fairbanks is the author of a work on book-keeping, which he published some years ago, which has been highly acceptable to that portion of the community for which it was written. In 1856, Mr. Fairbanks was married in New York city to Sarah E. Skelton, of Bradford, Mass., by whom he has had two children, one of whom, a child of much promise, died in 1863.



RESPONSE OF LORENZO FAIRBANKS, ESQ.

THE BURIAL-GROUND—GOD'S ACRE.

" Here hath prayer arisen like dew, —
Here the earth is holy too;
Lightly press each grassy mound;
Surely this is hallowed ground."

MR. PRESIDENT, —

We dwell to-day upon the history of a century, recounting the struggles, the joys, the hopes, the sorrows of those who have gone before us; and what more fitting occasion can there be for the expression of a sentiment like that which has just been uttered. It finds a response in every heart, and furnishes an impressive theme amid the festivities of the hour. The old burial-ground claims of us a solemn tribute of respect and veneration. It is a hallowed spot, — hallowed as the resting-place of those long since passed away, whose names and deeds live in tradition and history, and in the rude stone by the green graves, over which we still weave bright chaplets of affectionate remembrance. There have been gathered, one by one, our departed friends and kindred. Those silent mounds speak of sundered ties and stricken households, and bid us pause in solemn thought over cherished recollections, which, though mingled with sadness, grow brighter and brighter as years roll away.

" Even they, the dead, — though dead, so dear, —
Fond memory, to her duty true,
Brings back their faded forms to view.
How lifelike through the mist of years
Each well-remembered face appears!
We see them as in times long past;
From each to each kind looks are cast;
We hear their words, their smiles behold,
They're round us as they were of old."

Very few there are in this great assembly who have not followed thither the mortal remains of near and dear relatives and friends, consecrating anew with each baptism of tears, and each farewell prayer, this spot of earth to be held forever sacred, — sacred by the vacant places of every hearth-stone, by every association connected with the memory of the lamented dead, that sends a thrill of pain or pleasure through the heart. Who that wanders among these silent habitations of the dead is not stirred by emotions and inspirations which spring out from the noblest and holiest sentiments of our natures? There, in fond contemplation, we dwell amid the scenes of the past, and live again in the buoyant and happy hours of youth, bright with the pleasures of home and the society of those we loved and venerated. There as parents and children, brothers, sisters, husbands, wives, we gather around the tombs of the departed, and find a solace in the duties of affection, the faithful tribute, the silent tear, that tell of sorrows that time cannot heal. There the Christian, standing as it were upon the verge of that mysterious land to which we are all hastening, looks beyond the portals of the grave to a life of blessed immortality. There all may learn the great lesson of life in the universal record of man. Born and died, covers it all. God's Acre! The silent yet majestic monitor of the world! The loftiest monument, the humblest stone, the forgotten and unhonored grave, alike teach us that we, too, are mortal, and must sooner or later pass to that bourn whence no traveller returneth. Soft and reverential then be our tread, for holy is the earth; angel-whispers are on the breeze; the voice of God is heard from the tombs of the unnumbered dead, and bids us bow in humble adoration of that infinite Power before which all that is earthly vanishes, and is lost in the boundless ocean of eternity.

Regard for the dead and a desire to perpetuate their memory have in various forms been manifested in every age, in heathen as well as in Christian lands; and the progress of the sepulchral art is invested with peculiar interest and significance. In its successive developments we trace the progress of our race, and the prevailing ideas and religious sentiments of tribes and nations that have left behind no other record. The barrows of Europe and Asia, the tumuli of the heroic ages, alluded to by

classic writers, and the mounds and magnificent sepulchres of the Western hemisphere, containing untold treasures and the implements, weapons, and utensils of by-gone races, are the sole chroniclers of peoples who would otherwise be utterly lost in oblivion, and stand the only memorials of unrecorded greatness. The pyramids of Egypt — the culmination of mound-building — remain imperishable monuments of departed glory, and are counted among the wonders of the world. The catacombs, shrouded in mystery, and filled with the emblems of the thoughts, the actions, the life of those who have slumbered through unnumbered ages, afford inexhaustible fields for the researches of the philosopher and the investigation of the curious. The grandeur and glory of the ancient cities of the Old World are immortalized in the splendor of their subterranean receptacles of the dead, mortuary mansions, and palaces, elaborately carved and ornamented, that have defied the touch of time, when all else has changed or passed into oblivion. The proud mausoleums and monuments of later times — superb palaces where the lords and monarchs are carried in solemn procession with imposing ceremonies — attract the gaze of the traveller, and convey the profoundest lessons to mankind. In their calm and peaceful retreats we are led to exclaim, in the sublime apostrophe of Sir Walter Raleigh, — “Oh, eloquent, just, and mighty Death! whom none could advise, thou hast persuaded; what none hath dared, thou hast done; and whom all the world hath flattered, thou only hast cast out of the world and despised; thou hast drawn together all the far-fetched greatness, all the pride, cruelty, and ambition of man, and covered it all over with these two narrow words, *Hic jacet.*”

An almost instinctive idea that we are not wholly separated from the departed, a longing for immortality, the hope of a final resurrection, respect or affection for friends, and a desire to preserve the dignity of earthly greatness, have all contributed to carry this art to the highest degree of perfection, until we rejoice that death has been relieved of some of its terrors by the spirit of modern civilization, seeking to make our cemeteries attractive and picturesque, instead of repulsive, crowning them with the beauties of nature, and choice works of art, fit em-

blems of the analogies between the living and the dead and the hopes of a bright and glorious future.

“ See Truth, Love, and Mercy, in triumph descending,
And Nature all glowing in Eden’s first bloom !
On the cold cheek of Death smiles and roses are blending,
And Beauty immortal awakes from the tomb.”

The beautiful cemeteries of the present day in Europe and our own country attest the spirit of the age, and exert an influence as wide-spread as it is beneficent. Such places as Père la Chaise, Mount Auburn, Greenwood, Laurel Hill, and Mount Vernon — combining the graces of nature with the beauties of art, on which is lavished all the wealth of cultivated taste and fond affection — are worthy of our highest admiration. It may be that vanity and a love of display have contributed much to their magnificence ; but whatever the spirit which seeks to make the Silent Land harmonize with our feelings and instincts, we honor it. We should cherish it as, in the main, tending to good ; as ennobling and dignifying mankind ; as fostering a love for the beautiful, and hence elevating public taste ; as promoting Christianity ; as an incentive to virtue, and the source of charity and fellowship among men ; as a consolation to the dying, that they will be remembered in pleasant places, hallowed and guarded by the watchful eye and pious care of devoted friends.

It is natural and rational for us to think well of cemeteries, and take a just pride in rendering them attractive and pleasant, as well as convenient for the purpose intended. Objects which so frequently appeal to our notice, and are so interwoven by association with our past lives, — places where repose the ashes of our friends and kindred, and where we also shall ultimately find rest, — certainly demand our fostering care, and should excite a laudable desire for their improvement. We cannot allow this occasion to pass without offering a few suggestions, with the hope of awakening, in some degree, a proper public sentiment on a subject of so much importance. We regret to say, we have cause to blush for the little care we have bestowed upon our principal burying-ground. It has, indeed, been suffered to fall into general neglect. It is contracted in space, and crowded to excess, where land is plenty and cheap. It is not

only almost entirely destitute of the adornings which elsewhere grace such places, even in our own immediate vicinity, but is wanting in common conveniences. There are no avenues or walks, but few shade-trees or plants, little or no shrubbery, hardly anything that may be called ornamental, while the whole is allowed to run to waste, and grow up with obnoxious weeds and unsightly things, marks of desolation, where beauty and loveliness should smile upon the lap of earth. The walls are dilapidated; tombstones are thrown down, scattered, and broken, or lean in all directions, sad evidences of a want of public spirit or private enterprise. Let it be so no longer; let us cast off the stigma and the reproach we justly deserve. Inspired by the memories that, on an occasion like this, come crowding upon us, by a true consideration of our interests as well as our pleasures, let us pledge ourselves to the work of reform. Stoical philosophy may answer the highest aspirations of some; parsimony may stifle the better instincts of others. We make no appeal to such. If they rest in unhonored graves, let it be no fault of ours. Our duty is plain and easy. No sacrifices are called for. We would create no public burden, nor urge any of the extravagant expenditures which can be borne only by the concentrated wealth of our large cities. We only need the development of the right spirit, and a little spared from our hoarded treasures will meet every required demand. Then shall we live with the satisfaction of having performed our duty to the dead, and with the happy assurance that when our wanderings are over, and our dust shall return to mingle with the dust of our kindred, that our providence has rendered the burial-ground the desired resting-place of all that the earth can retain.

We have already hinted at the general requisites of an appropriate place of burial. It may be well to sum them up and urge them upon your attention.

1st. *Ample Space and proper Location.*—There is no occasion, in a country town like this, for confining our cemeteries within narrow limits, nor of seeking desolate hill-sides. Land is cheap, and we can afford some of our broad and fertile acres for so worthy an object. It may be best to extend our present grounds by adding contiguous lands on the north, west, and south, al-

though they are not all that could be desired. At all events we must have more room, even if compelled to seek another locality. We are constantly disturbing graves which have hardly been forgotten by the present generation, and it is a sacrilege that ought, if nothing else will, arouse us to a sense of our duty.

2d. *Neat and permanent Enclosures.*—It is a disgrace to us to surround our graveyards with walls and fences that would damage our reputation if they enclosed our fields and common pastures. We are in favor of a substantial iron fence, even at a cost of five or ten thousand dollars. If that is beyond our means, we can at least begin the work, and leave its completion to succeeding generations as a monument to our enterprise. This would require the principal outlay of money.

3d. *Convenient Avenues and Walks.*—These are not only necessary, but, by a proper arrangement and construction, they add much to the beauty and symmetry of such a place. We have said that our present burial-ground is destitute of such conveniences. There is not even a carriage-way, and the setting of a monument imposes upon us the necessity of dragging it over graves which we have no right to disturb. In attending a funeral, we are obliged to leave our carriages, and follow the bier on foot. Can such things be and not mantle our cheeks with shame?

4th. *Pleasant Shade-trees.*—Trees were the mortal enemies of our ancestors, and we can pardon them for not appreciating the beauties of groves and ornamental arbors. We cannot excuse ourselves, if we neglect to adorn our cemeteries with what can be obtained so cheaply, and possess at the present day so many natural charms. Pleasant shade-trees are really the crowning glory of a rural cemetery.

5th. *Shrubbery, Plants, and Flowers.*—A cultivated taste inclines us to place a high value upon these, while they are the most natural and instructive emblems of a renewed life, and that pure and holy affection which leads the chastened mourner to hallow with their gentle influence the sacred repose of loved and cherished ones.

LETTERS.

Many letters were received from distinguished individuals, who had been invited to be present on our centennial occasion ; but we insert only a few from those who will not otherwise appear in this volume.

CONWAY, MASS., June 29, 1863.

GENTLEMEN, —

Your kind invitation in behalf of the “Old Folks at Home,” requesting my attendance at the centennial celebration, Saturday, the fourth day of July next, is at hand. I have delayed an answer until this late moment, in the hope of being able to accept it. With extreme regret, I now find that pressing duties will require me to forego the satisfaction of meeting with you, to celebrate the day which brings round one hundred years on the wheels of time.

The ashes of the dead, as well as the loved faces of the living, attract me strongly to my native town, and that attachment, I find, increases each day of my life. I cannot imagine anything, gentlemen, which would be more delightful than to participate with the assembled inhabitants of my native town, in rescuing from oblivion her ancient history, her original settlement, her doings in the Revolution, in the war of 1812, and in this great Rebellion, — her contributions in money and men, who sacrifice everything for the old flag of our Union. I know the story will be one of which New Boston will be proud. I feel it to be an honor that, as one of her sons, I am entitled to your invitation. The recollections which suggest themselves, the localities, the streams, the woods, the green hills, the old church, the adjoining burying-ground (where sleep my own kith and kin), time nor distance can ever obliterate from my mind. With the sincerest good wishes for the success of your celebration,

I remain, yours, etc.,

W. C. CAMPBELL.

BOSTON, June 30, 1863.

REV. E. C. COGSWELL.

DEAR SIR: — Your note of the 24th instant, together with the circular of the Executive Committee, kindly requesting me to be present on the contemplated festival on the centennial anniversary of the place of my nativity, is received. It would give me much pleasure to again meet many of my former friends and acquaintances, to mingle with and witness the reminiscences of former days. But my professional engagements are such as will constrain me to forego the gratification it would give me to be present. Although I should find that many places and *faces* have much changed, yet many anecdotes and incidents of my boyhood would be revived. The trudging on the farm of my native hill I could never enjoy, when a boy; and to wait for the slow movement of an ox-team, or for a nibble at the end of a fish-line, I could never endure; yet I never found time to be idle. I cannot say that the early part of my professional life was congenial to my disposition; still I persevered in *puking* and *skinning* sick folks (perhaps with as much success as most of my professional fellows) for fourteen years, when I got tired of guessing and experimenting on the sick, “on general principles” (as a famous medical professor used to say), not knowing whether I was doing *good* or *harm*. Then during the winter of 1837 and 1838 I heard of the more *certain* way of selecting remedies for disease according to the law, “*similia similibus curantur*,” which I at once examined, and satisfied myself by experiment that disease could be most certainly cured by a very *small* quantity of a specific remedy, properly selected. That course of practice I have pursued since that time, with increasing satisfaction, although I had to endure the gibes and jeers of my former associates in the profession, for nearly a year, before there was a single genial physician in all New England with whom I could speak on the subject; now we have over two hundred like physicians in my adopted State. Of the native, or former resident physicians in New Boston, I cannot say much. When I was a pupil, I was much in the office of Doctor James Crombie, at Francestown, where he used to detain me, sometimes long, in relating stories and anecdotes, for which he was an adept. I

have thought that he sometimes benefited his patient quite as much by his story-telling as he did by his medicine. He also loved a repartee as well as he did to tell a story. I distinctly recollect the doctor telling a story of a good old lady (who was desirous of doing all the good she could) asking the doctor if he knew what a grand physic *oil-nut bark* was. "No," said the doctor, "is it? How do you take it?" "Why, doctor, just take some of the bark and steep it and drink it;—it makes one of the grandest physics in the world; but doctor" (she said), "when you scrape the bark you must always be careful to scrape it *down*, for if you scrape it *up* it will puke you *dreadfully*." "Well," said the doctor, "what will it do if you scrape round? It will go round and round in a fellow's belly and neither go up nor down, won't it?"

I do not know whether Doctor Hugh McMillen was a native of New Boston or not; at any rate he was a genius, possessing a high-toned intellect and shrewd observation. He obtained much of his medical knowledge while engaged in the study of ancient alchemy, over which he spent much time. I recollect of hearing the old gentleman make a remark, long before I had given any attention to medicine, but I have often thought of it since. The old doctor was sitting in a store smoking his pipe, when a physician from a neighboring town passed by, who had been called to visit some severe cases of typhoid fever. Some one of the by-standers asked if he was a very *skilful* physician. Doctor Hugh replied, with an ejaculating grunt, removing his pipe from his mouth long enough to say, "*Good in fevers?* Yes; so any other fool might be if he had wit enough to let them alone." This was long before the French professor had published his *expectant plan* of treatment.

Doctor John Whipple was a man of observation, and although empirical in his practice, yet he learned much from experience. His practice was what would now be called eclectic. He relied much upon specifics which he had learned by observation, and was what might be termed a successful practitioner.

I will propose for a sentiment, — *Progress and Development.*

I am not willing that science, art, and practical philosophy — should remain as they were one hundred years ago; our mis-

sion is to find out (if we can) the eternally fixed laws of nature, and investigate them for the *melioration* and *improvement* of our generation and race. For abide them, either for good or for evil, we must.

Most respectfully your friend,

SAMUEL GREGG.

REV. E. C. COGSWELL,
R. B. COCHRAN, Esq., and Associates. }

ROCKLAND, MAINE, June 23, 1863.

MESSRS. COGSWELL AND OTHERS, —

Yours of June 20th was received. I shall endeavor to be at New Boston on the 4th. I send you to-day, by express, a flag without a stripe erased or a star obscured; please accept it as a humble gift from one who sprung from the State that produced a Webster, a Mason, Woodbury, and others that have done their country service. The flag was made by those that bear the name of *Cochran*. Long may it wave o'er the land of the free and home of the brave. Excuse haste.

Yours truly,

W. S. COCHRAN.

To E. C. COGSWELL and others, }
Executive Committee. }

NEW YORK, June 22, 1863.

REV. E. C. COGSWELL.

DEAR SIR, — Your esteemed favor, inviting me to attend your forthcoming centennial celebration of the incorporation of the town of New Boston, came duly to hand.

I regret to say that my engagements are likely to be of such a character as to make it very inconvenient, if not impracticable, for me to leave town during the early part of July. I think, therefore, I shall be obliged to decline your very kind invitation.

Thanking your committee and yourself for your politeness, and wishing every success to your praiseworthy undertaking,

I am, very respectfully yours,

C. C. LANGDELL.

LEE CENTRE, ILLINOIS, June 18, 1863.

To E. C. COGSWELL AND OTHERS:—

Your circular, announcing a proposal to celebrate, on the 4th of July next, the centennial anniversary of the incorporation of New Boston, was duly received, and read with deep emotion. I need not say that I was immediately seized with a strong desire to accept the genial invitation of "the old Folks at Home," to appear among their sons and daughters, to revive recollections of the past at the old homestead. My residence in this remote region, once esteemed by us as the verge of sundown, has not abated my love and fond recollection of the place of my birth. To be addressed as one of the *young* folks, beguiles the somewhat saddening conviction which the bleached head and the honor and title of grandfather force upon me. I am refreshed by the suggestion that I am yet young. I exceedingly regret my inability to share in the festivities of the day. My heart, however, although in an absent body, will be in sympathy with the occasion. I sincerely hope that the gathering of the "General Assembly for high consultation" will be an occasion of great delight to all my townsmen so fortunate as to be present.

Very truly yours, etc.,

C. C. COCHRAN.

MILWAUKEE, June 18, 1863.

REV. E. C. COGSWELL:—

Dear Sir,—I have not, up to this time, answered your kind letter and invitation of May 11, for the reason that two or more of our family have intended to be at the centennial celebration on the 4th proximo. I write to you *now*, because unforeseen circumstances have arisen within the past few days and hours that may prevent the consummation of our strongest wishes.

I have written this day to our brother and sister, Mr. and Mrs. Burr, the details of the sad combination of circumstances above alluded to, and I refer you to them for reasons that may prevent our attendance at the interesting celebration of the birth-year of our beloved native home.

It is possible that one of the "Bradford boys" will, on the

day of the celebration, be resting his weary, war-worn body under the green turf of the old hill-side graveyard where his boyhood footsteps so often trod.

I need not say to you, dear sir, how great will be the disappointment to us if none of us can be present with you on this occasion, that happens but once in a lifetime ; and we ask your kind remembrances.

Most truly your friend,

JAMES B. BRADFORD.

MILWAUKEE, June 29, 1863.

MR. COGSWELL : —

Dear Sir, — Your letter of May 11, inviting me to your centennial celebration, came duly to hand.

I had intended, until recently, to be present on the occasion, but find now that it will not be in my power, and that I must forego the pleasure of meeting old friends, most of whom I may never have an opportunity to see again. Let me assure you, however, that with reference to New Boston, I can say in all sincerity, with the poet, —

“ Where’er I roam, whatever realms to see,
My heart, untravelled, fondly turns to thee.”

With an earnest wish that your celebration may be all, in interest and gratification, that you can desire,

I am yours truly,

E. P. BRADFORD.

BOSTON, July 3, 1863.

REV. E. C. COGSWELL : —

Dear Sir, — My thanks are due for your kind invitation to be present on the 4th instant, and mingle in the festivities of the two memorable events, which the citizens of New Boston design to commemorate connectedly. The closing up of the century, which has just passed, in the settlement of my native town, will be of thrilling interest to those now upon the stage, especially those who have reached their “ threescore years and ten,” as they look back over the rise and progress of events as they have transpired during the last century. The two important eras will give scope to the flowing out of soul, and ex-

pression of high-toned patriotism, especially if the spirit of " '76 " pervades the hearts of the New Boston people.

It would prove a day of hilarity to all good people who may assemble around the festive board, on the occasion, *if* we were free from the deadly grasp and horrors of a civil war. Notwithstanding the dark cloud which broods over our mourning country, still we would not lose sight of the nation's first struggle, which so gloriously gained for us our independence and an elevated stand amongst the nations of the earth.

It would contribute much to my happiness to be a participant in the festivities of the day, not of the *outer*, but of the *inner* man. It would prove injurious to me to leave my business just at this time, which must plead my excuse for non-attendance on so pleasant an occasion.

In conclusion, permit me to offer the following sentiment: —

LOYALTY, without alloy, to the principles established by the Constitution of American Independence, that all men are born *free* and *equal*.

I am, dear sir, very cordially,

Your friend and humble servant,

WM. R. CLARKE.

EVERGREENS, NEWBURYPORT, MASS., June 15, 1863.

REV. E. C. COGSWELL: —

Dear Sir, — Your circular for the "hundredth anniversary" celebration on the coming 4th of July, was received months ago, but I have delayed replying till I could say, *I will come*. Unfortunately, I cannot yet so decide, but *hope* to be able to enjoy the day with old friends.

I well remember the orator for the occasion, Hon. C. B. Cochrane, as well as some of your committee, particularly Luther Colburn. My regards to all.

Respectfully your obedient servant,

E. G. KELLEY.

Rev. E. C. COGSWELL, *Ch. Ex. Committee*.

MILFORD, June 23, 1863.

REV. E. C. COGSWELL:—

Dear Sir,—I thank you for your polite invitation to attend the centennial celebration of the *birthday* of New Boston. It would be highly gratifying to me to be present on the occasion, and participate with the people in their reflections on the past. But I am afflicted with lameness, which retards me on the track, except on the track of time. I can be with you only in spirit. My best wishes for you, and for your town.

Yours truly,

HUMPHREY MOORE.

AMHERST, July 4, 1863.

REV. E. C. COGSWELL:—

My Dear Sir,—On this day of glorious and precious memories, I am glad that your citizens have decided to commemorate the commencement of your civil history. The settlement of New Boston, and the period of its incorporation as a town, must furnish many pious and patriotic incidents, which may well be brought to mind in an hour like this, when the national life is imperilled. I have a very lively sympathy with every effort to recover the memorials of that heroic age, when these towns were planted. The descendants of those who emigrated from Londonderry to New Boston, can look back to a noble ancestry. I should be happy to join in the services which bring to mind their personal worth and valuable labors, but I cannot, with convenience, be absent from home. If you should prepare a memorial volume, or print any record of your proceedings, enter my name as a subscriber.

Thanking you for the courteous invitation with which I have been honored, I am

Yours, with sincere esteem,

J. G. DAVIS.

TOWN OFFICERS.

John Goffe, Esq., was appointed by the Governor and Council to call the first town-meeting in New Boston; and the first meeting was held at the dwelling-house of Dea. Thomas Cochran, on Thursday, March 10, 1763. At this meeting Alexander McCollom, was chosen Town Clerk, and Thomas Cochran, James McFerson, Nathaniel Cochran, John McAllister, and John Carson, Selectmen; Thomas Wilson, Constable, Matthew Caldwell, John Smith, George Cristy, James Wilson, and Thomas Brown, Surveyors of Highways; Abraham Cochran and Samuel Nickles, Tythingmen; William Gray and John Burns, Hog-reeves; John Carson and James Hunter, Deer-keepers; John Cochran, Commissioner of Assessments; Dea. Thomas Cochran, Pound-keeper; Matthew Caldwell and Thomas Wilson a Committee to examine the Selectmen's accounts.

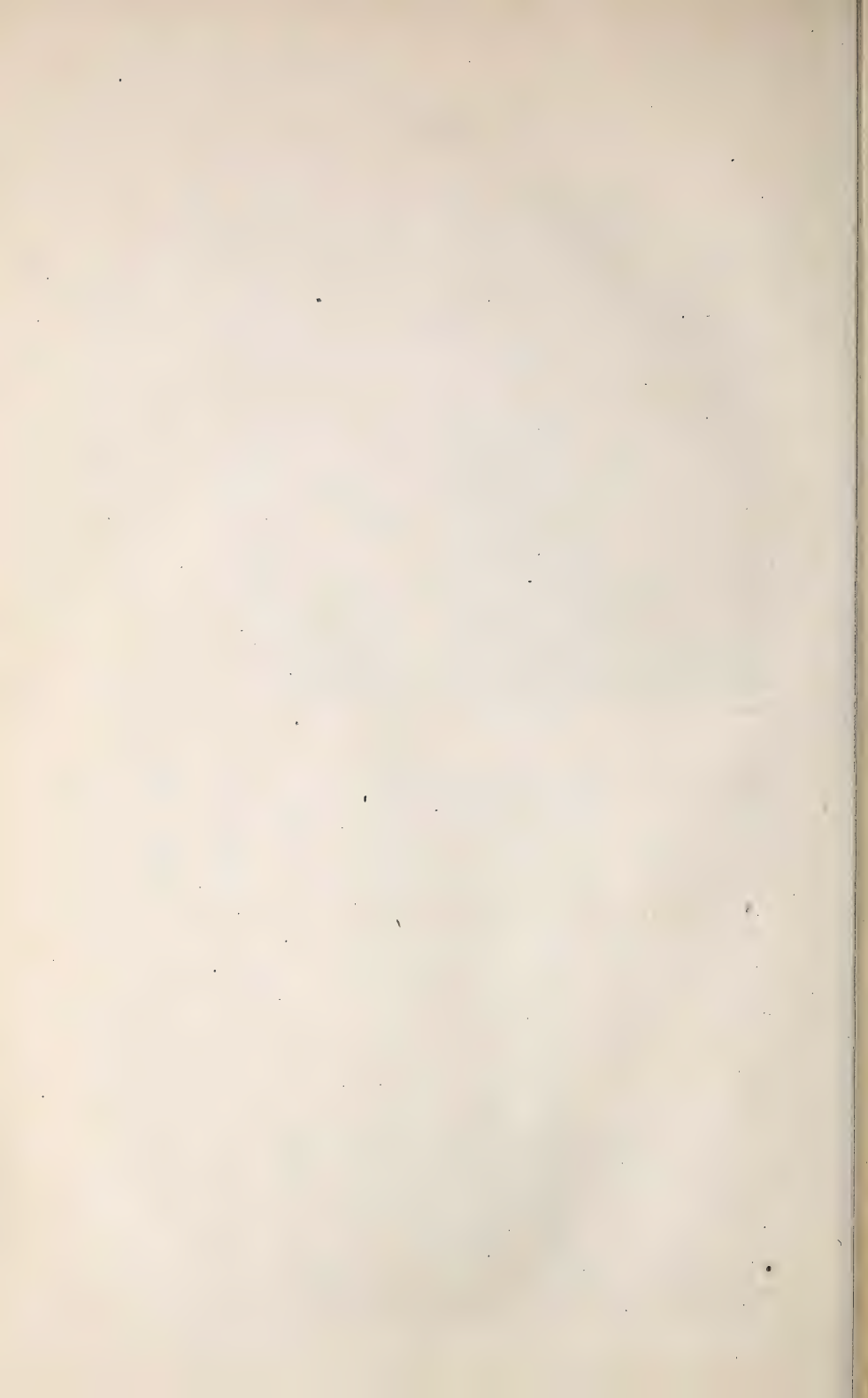
The following is a list of the names of the persons that have served in the office of Representative, Town Clerk, and Selectmen, from the year 1763 to the year 1863, the year set against their names, prepared by George G. Fox, Esq. : —

Year	REPRESENTATIVES.	TOWN CLERKS.	SELECTMEN.
1763	Jona. Gove, George Cristy, and Wm. Moor were chosen delegates to a County Congress at Amherst, Nov. 8, 1774.	Alexander McCollom.	{ Thomas Cochran, Nathaniel Cochran, John Carson, James McFerson, John McAllister.
1764	Jona. Gove was chosen delegate to Exeter to choose a delegate to represent this Province in a Continental Congress to be held at Philadelphia May 10, 1775.	"	Thomas Cochran, Nathaniel Cochran, John McAllister.
1766	Thomas Wilson was chosen a delegate to a Congress held at Exeter May 17, 1775.	"	James Ferson, James Cochran, Jesse Cristy.
1768	Benjamin Dodge, chosen representative in the Assembly to be held at Exeter on the third Wednesday of Dec., 1776.	William Clark.	Wm. Clark, Jesse Cristy, James Cochran.
1769	Archibald McMillen, chosen representative in the General Assembly holden at Exeter 3d Wednesday of Dec., 1777.	"	James Ferson, Alexander McCollom, Wm. Clark.
1771	Archibald McMillen chosen rep. in the Convention to be holden at Concord June 10, 1778.	"	Nathaniel Cochran, David Lewis, Allen Moor.
1773	William Starrett, of Francestown, representative in the General Assembly at Exeter 3d Wednesday of Dec., 1778.	"	Wm. Moor, Thomas Wilson, David Lewis.
1775	Lieut. William Livingston delegate to the Convention at Concord Sept. 22, 1779.	"	Wm. Clark, Archibald McMillen, James Cochran.
1776	Jas. Caldwell representative in Gen. Assem. holden at Exeter 3d Wed. in Dec., 1780.	"	Jesse Cristy, Archibald McMillen, Thomas Wilson.
1777	James Caldwell representative in the General Assembly at Exeter, 1781.	"	Jesse Cristy, Archibald McMillen, Thomas Wilson.
1778	Benjamin Dodge, Archibald McMillen, Wm. Starrett, and James Caldwell, represented New Boston and Francestown, being chosen by the citizens of the two towns at special meetings called for that purpose.	"	Ninian Clark, James Wilson, Jr., James Caldwell.
1780	Jonathan Gove.	John Cochran, Jr.	Ninian Clark, James Wilson, John Cochran, Jr.
1781	"	"	Ninian Clark, Daniel McAllister, Robert Hogg.
1782	"	"	James Caldwell, Thomas Wilson, Jacob Hooper.
1783	"	"	Robert Campbell, Robert Patterson, 3d, Nehemiah Dodge.
1784	"	"	James Caldwell, Solomon Dodge, Robert Campbell.
1785	"	"	James Caldwell, Nehemiah Dodge, Robert Campbell.
1786	"	"	Wm. Livingston, Daniel Dane, Josiah Warren.
1787	"	"	James Caldwell, James Wilson, Dea. Jesse Cristy.
1788	"	"	James Caldwell, Josiah Warren, Dea. Jesse Cristy.
		Jonathan Gove.	John Cochran, Daniel Dane, Noah Dodge.
		"	James Wilson, Jr., Daniel Dane, Noah Dodge.
		"	Josiah Warren, Daniel Dane, Noah Dodge.
		"	Josiah Warren, James Caldwell, Solomon Dodge.
		"	Josiah Warren, James Caldwell, Solomon Dodge.

1789	Not any.	Jonathan Gove.	Jonathan Gove, Ninian Clark, Robert Boyd.
1790	Josiah Warren, delegate to the Convention to revise the Constitution of New Hampshire, holden at Concord first Wednesday of Sept., 1791.	" "	Jonathan Gove, Ninian Clark, Robert Boyd.
1791	" "	" "	Jonathan Gove, James Caldwell, Noah Dodge.
1792	" "	" "	David Stinson, James Wilson, Jr., Robert Clark.
1793	" "	John Cochran, Esq.	James Wilson, Robert Clark, Robert Campbell.
1794	Ninian Clark.	" "	James Wilson, Robert Clark, Robert Campbell.
1795	" "	" "	James Wilson, Robert Clark, Robert Campbell.
1796	Not any.	Robert Clark.	Robert Clark, James Wilson, Jr., Robert Campbell.
1797	Not any.	" "	Robert Clark, James Wilson, Jr., Robert Campbell.
1798	Ninian Clark.	" "	Robert Clark, James Wilson, Jr., Wm. Crombie.
1799	James Caldwell.	John Cochran.	Eph'm Jones, Samuel Gregg, Livermore Langedell.
1800	Ninian Clark, Esq.	Robert Clark.	Robert Clark, William Crombie, Samuel Gregg.
1801	" "	" "	Robert Clark, William Crombie, Samuel Gregg.
1802	" "	Geary Whiting.	Ensign Alex'r McCollom, David Wilson, Geary Whiting.
1803	Capt. Ephraim Jones.	" "	Robert Clark, Capt. Wm. Crombie, Lieut. Robt. Christie.
1804	" "	" "	Geary Whiting, Lieut. Robert Christie, Solomon Dodge.
1805	" "	Luke Lincoln.	Solomon Dodge, Lt. John Cochran, Capt. Wm. Crombie.
1806	" "	" "	Solomon Dodge, James Wilson Esq., Wm. Crombie.
1807	" "	" "	Maj. Wm. Crombie, Capt. John Cochran, James Wilson, Esq.
1808	" "	" "	Maj. Wm. Crombie, Capt. John Cochran, James Wilson, Esq.
1809	" "	Geary Whiting.	Geary Whiting, Capt. Jos. Andrews, Dea. Joseph Cochran.
1810	" "	" "	Dea. Jos. Cochran, Ensign Alex. McCollom, Solomon Dodge.
1811	" "	" "	Dea. Robert Clark, Dea. Jos. Cochran, Lt. Robert Wason.
1812	" "	" "	Dea. Robert Clark, Robert Wason, Alex'r McCollom.
1813	" "	Joseph Cochran, Jr.	Capt. Robert Wason, Solomon Dodge, James Ferson, Jr.
1814	Lieut. Wm. Dodge.	" "	James Ferson, Jr., Benj. Fairfield, Joseph Cochran, Jr.
1815	" "	" "	Joseph Cochran, Jr., Benj. Fairfield, Dea. Joseph Cochran.
1816	" "	Robert Wason.	Robert Wason, Dea. Robert Clark, Solomon Dodge.
1817	" "	James Ferson, Jr.	Solomon Dodge, Capt. Robert Warren, Joseph Cochran, Esq.
1818	Dea. Robert Wason.	" "	Joseph Cochran, Esq. Solomon Dodge, Capt. Robert Warren.
1819	Joseph Cochran, Jr.	Joseph Cochran, Jr.	Solomon Dodge, Jacob Hooper, Jr., Col. Samuel Dane.
1820	" "	" "	Joseph Cochran, Jr., Jacob Hooper, Jr., Capt. Andrew Beard.

Year	REPRESENTATIVES.	TOWN CLERKS.	SELECTMEN.
1821	Joseph Cochran, Jr.	Joseph Cochran, Jr.	Joseph Cochran, Jr., Jacob Hooper, Jr., Benj. Fairfield.
1822	" "	" "	Dea. Solomon Dodge, Dea. Robert Clark, Benj. Fairfield.
1823	" "	" "	Joseph Cochran, Jr., Dea. Solomon Dodge, Jacob Hooper, Jr.
1824	Benj. Fairfield.	John Dalton.	Dea. Robert Clark, Dea. Solomon Dodge, Benj. Fairfield.
1825	" "	" "	Joseph Cochran, Jr., Dea. Solomon Dodge, Benj. Fairfield.
1826	" "	" "	Joseph Cochran, Jr., John Crombie, Benjamin Fairfield.
1827	Samuel Trull.	" "	Joseph Cochran, Jr., John Crombie, Jonathan Cochran.
1828	" "	" "	Solomon Dodge, Benjamin Fairfield, Joseph Gregg.
1829	Andrew Beard.	" "	Benj. Fairfield, Samuel Trull, Robert B. Cochran.
1830	" "	Amos W. Tewksbury.	Andrew Beard, Issachar Andrews, Robert B. Cochran.
1831	John Atwood.	" "	Issachar Andrews, Robert B. Cochran, Jesse Beard.
1832	" "	" "	Benj. Fairfield, Esq., Jesse Beard, Waterman Burr.
1833	" "	" "	Benj. Fairfield, Esq., Waterman Burr, Benj. S. Woodbury.
1834	" "	" "	Samuel Trull, Rodney McCollom, Jacob H. Richards.
1835	Robert Cochran.	" "	Rodney McCollom, Benj. Fairfield, Jacob H. Richards.
1836	" "	" "	Jacob H. Richards, James B. Gregg, John Dodge, 3d.
1837	" "	" "	Benj. Fairfield, Esq., Solomon Dodge, Jr., Daniel Campbell.
1838	Benj. Fletcher.	" "	Solomon Dodge, Jr., Daniel Campbell, Asa McMillen.
1839	" "	Rodney McCollom.	Asa McMillen, Capt. Horace Philbrick, Capt. John Lamson.
1840	Asa McMillen.	" "	Capt. Horace Philbrick, John Lamson, Micah Lawrence.
1841	" "	" "	Robert B. Cochran, Capt. Willard Dodge, Daniel Campbell.
1842	Solomon Dodge, Jr.	" "	Robert B. Cochran, Capt. Willard Dodge, Daniel Campbell.
1843	" "	" "	Daniel Campbell, N. C. Crombie, John Whipple.
1844	Abner Hogg.	John D. Cochran.	Ninian C. Crombie, Rodney George, Lemuel Marden.
1845	" "	" "	Rodney George, Lemuel Marden, John Lamson.
1846	Daniel Campbell.	James Danforth.	Ninian C. Crombie, Benj. Fairfield, Jacob H. Richards.
1847	" "	" "	Jacob H. Richards, Ira Gage, John B. Warren.

1848	David Gage and Micah Lawrence.	James Danforth.	Jacob H. Richards, Ira Gage, John B. Warren.
1849	" "	Waterman Burr.	Ninian C. Crombie, Horace Philbrick, William Beard.
1850	John Lamson.	" "	Ninian C. Crombie, Horace Philbrick, William Beard.
1851	" "	" "	Ninian C. Crombie, Willard Dodge, Benj. Dodge, 3d.
1852	John Gregg.	George (r. Fox.	Willard Dodge, Marshall Adams, James McCurdy.
1853	" "	" "	Benj. Fairfield, Benj. Dodge, 3d, Daniel Gregg.
1854	Benj. Fletcher.	" "	Benj. Dodge, 3d, Daniel Gregg, Flanders Walker.
1855	Samuel Langdell and Daniel Campbell.	" "	Daniel Campbell, George M. Shedd, James P. Todd.
1856	" "	" "	George M. Shedd, James P. Todd, Samuel Langdell.
1857	Daniel Campbell.	" "	Benj. Fletcher, Benj. Fletcher, Amos T. Lull.
1858	Benj. Dodge, 2d, and Perry Richards.	" "	Daniel Campbell, Daniel Campbell, William Beard.
1859	" "	" "	Wm. Beard, George W. McLaue, Stephen F. Burnham.
1860	John Atwood and James Danforth.	" "	Robert B. Cochran, Stephen F. Burnham, Benj. Colby.
1861	James Danforth.	" "	Robert B. Cochran, Daniel Campbell, Benj. Colby.
1862	David Gregg.	" "	
1863	" "	" "	



GRADUATES OF COLLEGES.

John Gove, Dartmouth College. .1793	Hiram Wason, (Rev.) A. C. ....1834
William Wilson, D. C. ....1797	Royal Parkinson, (Rev.) D. C. .1842
William Ferson, D. C. ....1797	Witter S. M'Curdy, D. C. ....1845
Peter Cochran, (Rev.) D. C. ....1798	Jesse M'Curdy, D. C. ....1852
Nathaniel Peabody, D. C. ....1800	Amos B. Goodhue, D. C. ....1845
Thomas Cochran, (Rev.) B. U. . .	Joseph A. Goodhue, D. C. ....1848
Robert Cochran, (Rev.) B. U. . .	Lorenzo Fairbanks, D. C. ....1852
Samuel Clark, (Rev.) D. C. ....1812	Warren R. Cochrane, D. C. ....1859
Charles F. Gove, D. C. ....1817	William R. Adams, D. C. ....1859
Josiah W. Fairfield, D. C. ....1825	William W. Colburn, D. C. ....1861
Clark B. Cochrane, U. C. ....1839	Henry Marden, D. C. ....1862
Perley Dodge, U. C. ....1824	

GRADUATES OF MEDICAL COLLEGES.

Samuel Gregg, D. C. ....1825	Thomas H. Cochran, D. C. ....1840
A. G. Kelley, Jeff. Med. Coll. . .1838	Horace Wason, Castleton M. Sch.1845
Jeremiah Cochran, B. C. ....1825	Samuel Lynch, Union Med. Col.
Chas. Cochran, Willoughby Univ.1843	New York .....1863



ROLL OF HONOR.

A TRIBUTE TO THE ABSENT SOLDIERS, BY W. R. COCHRANE.

While we are luxurious,
Joyous and curious,
Many brave hearts are away to the war :
Kindred to some of us, —
What would become of us,
Losing the rights they are suffering for ?

Returning approvingly,
Eagerly, lovingly,
Home's gushing heart is the dream-gathered gem ;
As in spirit they meet with us, —
Laugh with us, eat with us,
Oh, be our sympathy ever with them !

In fancy, frivolity,
Pleasure and jollity,
Friendship's sweet paths, or devotion's warm tear,
They were ever a part of us, —
Deep in each heart of us
Be the white chamber of memory dear !

For some will not press again
Hands whose caress again,
Meeting or parting, can thrill us no more ;
In the camp languishing,
On the field vanquishing, —
Falling in glory, their battles are o'er !

From the clash, the disparity,
Booty, barbarity,

Back will the spirit instinctively roam ;
 Dying unswervingly,
 Dying deservedly,
 Dying in dreams of affection and home !

Oh ! take him up carefully,
 Tenderly, prayerfully,
 Though the fixed eye be unceasingly dim ;
 Though he awake no more,
 Though his heart break no more,
 Holy the ashes of heroes like him !

Bear him with gratitude
 To this cold latitude,
 Where the green graves of his kindred may be :
 Link not with slavery
 Christian-like bravery, —
 Let his bones rest in the soil of the free !

Reared in obscurity,
 Piety, purity,
 Though unemblazoned his dearly-loved name ;
 True to the land we love,
 True to the God above,
 Ages shall brighten and whiten his fame !

Not popularity,
 Property, charity,
 Not by what others might offer or say ; —
 He was a patriot,
 Loving the state he ought,
 Here was the spirit which called him away !

Oh ! changelessly, cheerfully,
 Tenderly, tearfully,
 Lovingly spoken his name shall be ; —
 In his life beautiful,
 Unto death dutiful,
 Long shall he live in the hearts of the free !

NAMES OF VOLUNTEERS FROM NEW BOSTON IN THE WAR OF THE REBELLION.

FOR THREE MONTHS. Fred. Lamson.*

James B. Whipple,
Paul Whipple,
Page Fox,
Joseph K. Whipple,
W. B. Dodge,
Alfred Eaton,
W. E. Taggart.

FOR NINE MONTHS.

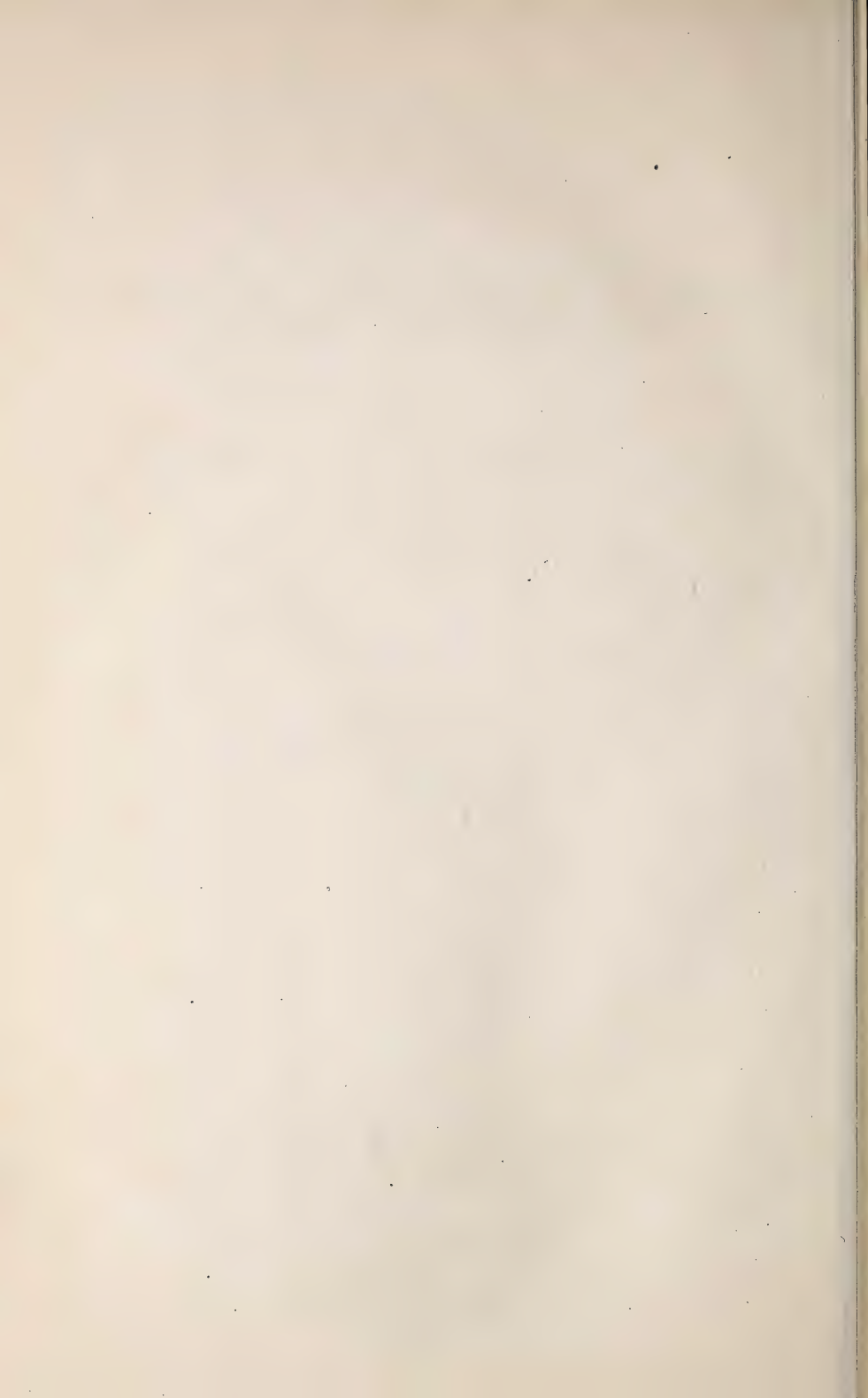
Perley Doge,*
M. Colburn,
Abner Lull,*
Jacob Towns,
Geo. Andrews,
C. H. Dickey,*
H. Peabody,*
J. Peabody,*
L. Peabody,*
J. Langdell,
Wm. Kelso,*
Page Fox,
H. Fairfield,
Horace Langdell,
Edward Cudworth,*
Calvin Andrews,
C. H. Murphy,
E. P. Dodge,
Geo. Marden,
Lewis Towns,*
Moses Crombie,
Benj. Wilson,*

FOR THREE YEARS OR THE WAR.

Emerson Johonnett,
Edward Reynolds,
Samuel Putman,
Wm. C. Kelso,
Jacob Carson,
W. Cornelius Beard,*
Julian Dodge,
S. Dodge, Jr.,
Wm. B. Dodge,
Robert Clark,
Geo. H. Chandler,
Caleb Dodge,
Paul Whipple,
Henry Gage,
A. Carson,
Everett Ober,
John Corvan,*
Geo. Davis,
Geo. How,
Edwin Barnard,
Levi W. Sargent,
Charles Brooks,*
— Richardson,
Frank Warden,
John Buxton,
Washington Follansbee,
Henry Shelby,
Addison Meade,

Chas. E. Daggett,*
H. Frank Warren,
Elbridge Mansfield,
J. H. Johonnett,
A. J. Bennett,
Austin Morgan,
Geo. Lawrence,
John G. Rowell,
Wm. Dustan,
Geo. E. Cochran,
Daniel Heald
John H. Eaton,*
Alfred Eaton,
Frank Carson,
R. Bartlett,
Wm. N. Dunklee,
A. P. Brigham,
— Hope,
J. Whipple Jr.,
Geo. Moulton,
James Leet,
Duncan Campbell,
Edgar Richards,
Joseph Richards,
Oscar Richards,*
Daniel F. Shedd,
James Colburn,
John Dickey,
Wm. J. Perkins,
John H. Boynton.

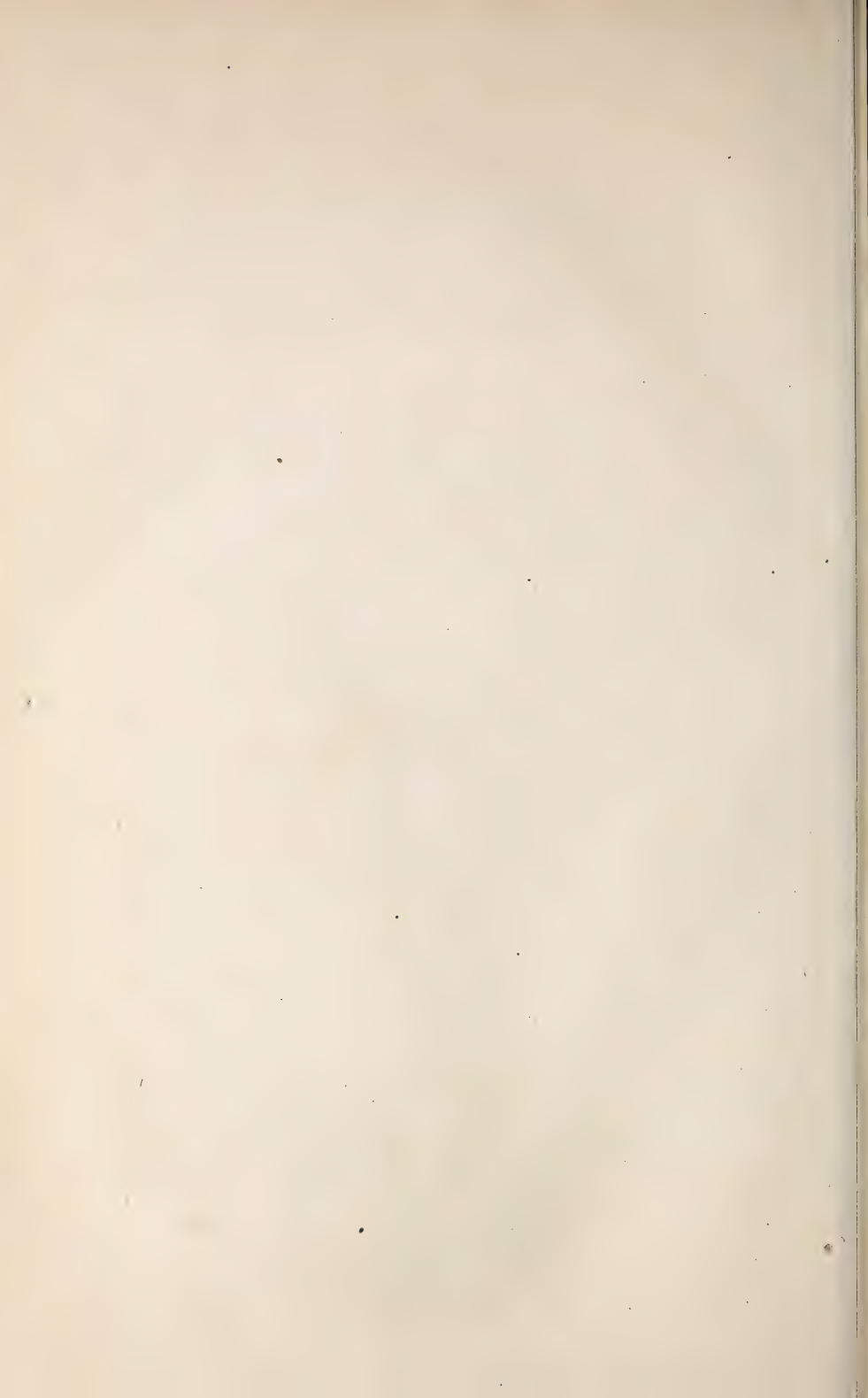
* Dead.

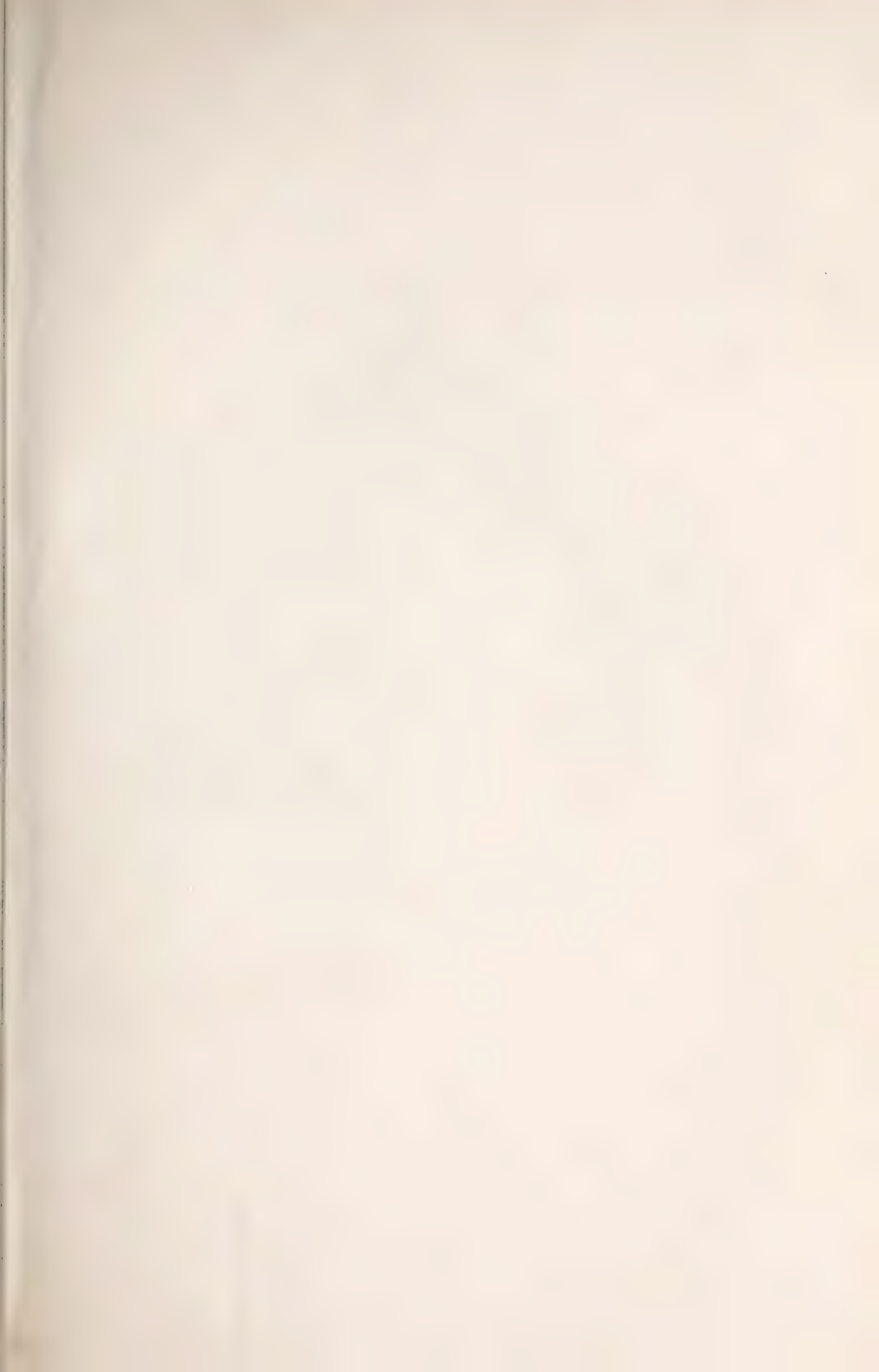


REV. WILLIAM CLARK.

He was born in Hancock September 28, 1798, the son of John, who was the son of William. When a lad he went to Concord, and learned the printer's art. But while here, under the preaching of Rev. Asa McFarland, D. D., he became hopefully interested in religion, and desired to obtain a suitable education for the ministry, and to this bent his energies. He fitted for college at Bradford Academy, Mass., and graduated at Dartmouth College in the Class of 1822. Teaching an academy at Newport two years, he entered Andover Theological Seminary in 1824, and graduated in 1827, after which he was employed as an agent for the American Board of Commissioners for Foreign Missions in Massachusetts and Connecticut, and was settled over the First Congregational Church in Wells, Me., February 19, 1829, where he remained six years, seeing much fruit of his labors. He was then appointed agent for the American Tract Society for New England, and in 1836 for the Society at New York, as their general agent for the Western States. In 1840 he was appointed district secretary for the A. B. C. F. Missions for Northern New England, and occupied this position until 1856, when he resigned, and was appointed secretary and general agent of the New Hampshire Home Missionary Society, and still holds that office.

Mr. Clark married Elvira Hurd, of Newport, January 14, 1829, who died February 9, 1847, leaving a son and daughter, — the latter dying young, the former being now a member of Amherst College, Mass. December 26, 1848, Mr. Clark married Mrs. Mary C. Wheelright, of Bangor, Me., and resides at Amherst.







George Washington
M. Clark

RESPONSE OF REV. WILLIAM CLARK.

NEW BOSTON. — What has given it its character.

MR. PRESIDENT, —

From its first settlement more than one hundred years since, the town of New Boston has held a conspicuous and honorable position. Its name has been associated with whatsoever is of good report. Having no special natural advantages above its sister towns in the vicinity, with the exception, perhaps, of somewhat extensive water power and valuable pine growth on the borders of its streams, it has been prominent among them. Great industry has ever characterized its inhabitants. Few, in any period of its existence, have eaten the bread of idleness. The sturdy owners of the soil have cultivated their acres with indomitable energy and unremitting diligence; combining these traits with frugality and good management, they have attained to prosperity. This is seen in their good roads, their substantial stone fences, their well cultivated farms, their convenient well-furnished buildings, their large barns, their extensive flocks and herds.

Hospitality has been a marked trait in the character of the New Boston people. Before the construction of the turnpike passing through the southwest corner of the town, teamsters from upper towns in the State and in Vermont, learning the fame of New Boston hospitality, were wont to avail themselves of it, much to their comfort and to the relief of their scantily filled purses. Some fifty years ago, when country farmers, living remote from sea-board towns, were wont in the winter season to go to market with their own teams and exchange their produce for groceries, Deacon Robert Clark used to purchase largely, not only for his own family, but for the visitors and callers at his house, whether relatives or strangers.

In one of his annual trips to Boston, while negotiating somewhat largely for groceries, the merchant inquired whether he was purchasing to sell again, or for his own family expenditure; intending to sell at a cheaper rate if the good deacon had in view the former object. He replying, "Sir, I am purchasing for my own family, and for my friends and my guests," was obliged to pay retail prices. Paying such prices for his groceries they were cordially dealt out to his comers, irrespective of relationship, without money and without price. The hay and grain of his well-filled barns were in like manner gratuitously dealt out to the teams of his callers and guests. This generosity, this open-heartedness, that disdained to receive compensation for entertainment, was a prominent trait in the earlier settlers of the town, and contributed not a little to its good name.

The early settlers of New Boston, most of them of Scotch descent, possessed *sturdy intellects and strong common sense*. Well educated for those days of comparative scarcity of schools, books, and newspapers, they made provision for the education of their children. When unable to sustain the present system of common schools, neighboring families would unite in procuring teachers for their children from Scotland and Ireland. This kept alive amongst them the love of education and learning, and greatly promoted general intelligence. As fruits of this, the town has furnished a large number of well-educated men for the professions of medicine, law, and divinity, and for teachers, mechanics, merchants, tradesmen, and farmers. In this connection should be named the wives, mothers, and daughters of New Boston, who were second in no respect in strength of character, intelligence, frugality, hospitality, or industry, to their husbands, parents, or brothers. Indeed, the valuable traits of character belonging to the men were inspired by the excellent women of the successive generations of the past century.

It need hardly be said, after the foregoing, that *public order* and *good morals* have been marked traits in the character of the people of New Boston. These are almost necessary consequences of a community distinguished for industry, frugality, hospitality, intelligence, good family government, respect

for parental authority, fraternal affection, love of honesty, truth, integrity between man and man, obedience to public law, temperance, respect for and observance of the Sabbath as an institution of God, reverence for the sanctuary,—all these, and kindred virtues, have ever belonged, to a good degree, to this people.

Now, under what general influences has their character, as above imperfectly delineated, been formed? We reply, under those of the Bible, of the preaching of the gospel, and of its blessed institutions.

The early settlers of the town—most of them emigrants from Londonderry, whose ancestors were Scotch Presbyterians—brought with them a reverence for God and his institutions. Theirs was a scriptural piety, the fruit of an unhesitating, full, practical faith in the great doctrines of revelation.

These great doctrines had been taught them in Londonderry by the McGregors and the Davidsons, and by their godly parents; from the Bible and the Westminster Assembly's Catechism. These Bible truths had enlightened and invigorated the intellect, and stamped the character of the pioneer settlers of the town. Thus trained at home, and coming here in the fear of God, they laid the foundation of religious institutions when comparatively few and feeble in pecuniary means. They kept the Sabbath, and revered the sanctuary. Soon after their establishment in town they extended a call to Rev. Solomon Moor, recently from Scotland, to become their pastor and teacher. This call, signed by some fifty men, heads of families, honors their intellect and heart.

Mr. Moor, accepting the call, became their minister, remaining such till his death, which occurred May 3, 1803, at the age of 67. A church of the Presbyterian order was formed, probably in the same year of his settlement, 1768. His ministry of thirty-five years was comfortable and useful, made so, in no small measure, by the influence of his excellent lady, a daughter of Rev. William Davidson, of the east parish, Londonderry. On the ministry of Rev. Mr. Moor, most of the families in the town constantly attended. Such was the tone of public opinion, that no family or individual could have the respect of the people who did not regularly resort to the sanctuary, and, at least externally, hallow the Sabbath. Returning from public

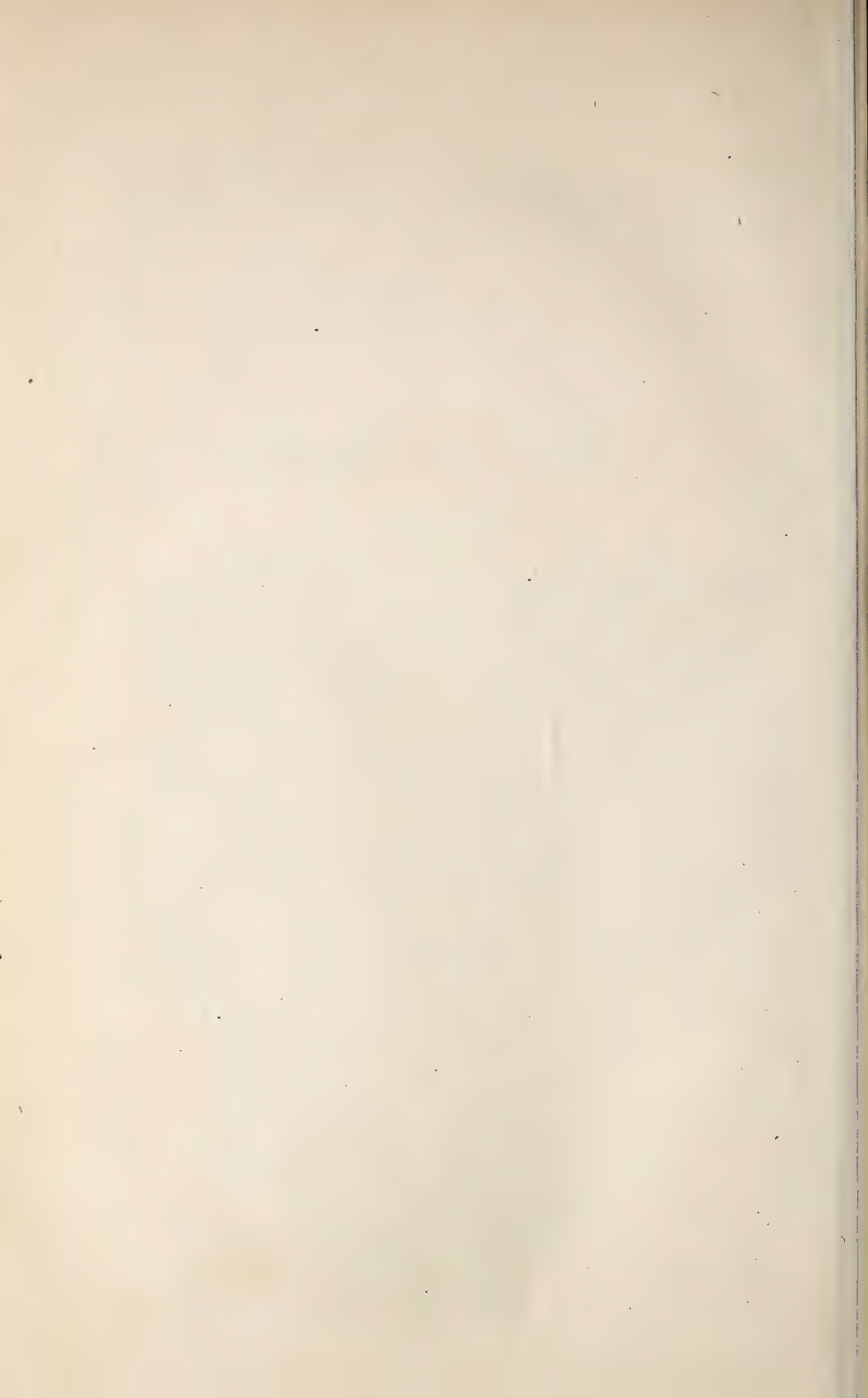
worship, parents would gather their children around them, and teach them the doctrines and duties of the Bible. Daily worship was maintained by the families generally. This greatly contributed to the maintenance and efficiency of family government. Children honored their parents, and loved one another; they were taught to respect their superiors and reverence age, to fear God and keep his commandments.

Such was the state of society in New Boston when Rev. Ephraim P. Bradford — a nobleman by nature, and, by the grace of God, a finished scholar; a sound theologian; an eloquent preacher; a faithful pastor; a devout Christian: wise, prudent, deeply impressed with a sense of his responsibilities as a minister of Christ — was ordained a successor of Rev. Mr. Moor Feb. 26, 1806, continuing pastor of the church to the close of his life, Dec. 15, 1845, at 69 years of age. During his useful ministry, of nearly forty years, some three or four extensive revivals occurred among his people, the aggregate fruits of which were several hundred additions to the church. Seldom has a Christian ministry, of like duration, been more beneficial to any people. The high tone of morals existing from the early settlement of the town, the respect and observance of the Sabbath, the reverence for the sanctuary, the cheerful support of Christian ordinances shown by the fathers at one period, and maintained to a good degree by the children under the able, earnest, godly ministry of Mr. Bradford, gave prominence to New Boston.

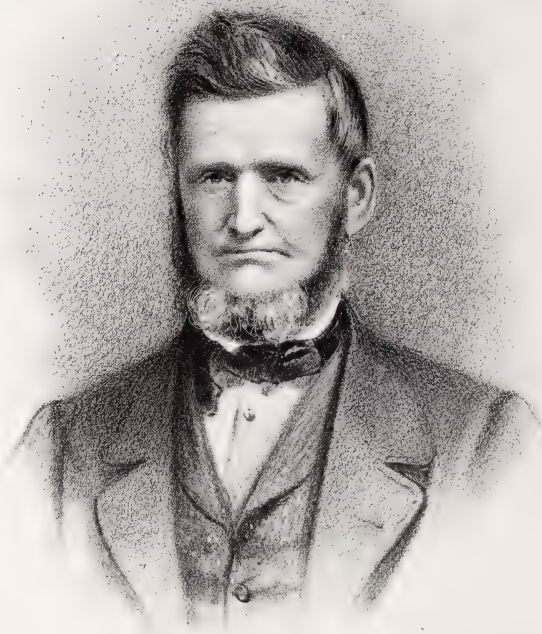
The primary and principal influences, therefore, which have given New Boston its excellent character during the century of its existence, have come from the Bible, the church, the pulpit, the ministry, the Sabbath school, the ordinances of the gospel. Had none of these hallowed influences existed in the town, had the first settlers been indifferent to the sacred institutions ordained of God for the temporal and eternal good of the race, and had their successors followed their example, how barren of interest would be the event we to-day celebrate! The great interest of this occasion results, in no small degree, from the ecclesiastical history of the town. May its future history be fraught with like interest. In order to this, the people must earnestly, cheerfully, liberally, sustain the divinely-appointed institutions of the Bible, — institutions so loved by the fathers.

DR. THOMAS H. COCHRAN.

Dr. Cochran was the son of John Davidson Cochran, born June 15, 1812, on Cochran Hill. After his preparatory course in schools, he studied medicine and surgery with Dr. Nehemiah Cutter, of Pepperell, Mass., and Drs. Dixi Crosby, of Hanover, and Josiah Crosby, of Meredith Bridge, and graduated at the Medical College at Hanover, in the Class of 1840, and commenced to practice at New Ipswich in September of that year. He was married, by Rev. Samuel Lee, to Mary, daughter of Capt. Jeremiah Pritchard of New Ipswich, Oct. 3, 1844. Their children are: Hamilton P., John D., Frederick C., Mary L., and Helen V. Dr. Cochran held a commission of Justice of the Peace for the County of Hillsborough from 1847 to his removal to West Rutland, Vt., in 1855, and served as Assistant Surgeon U. S. Army, in the military hospitals Louisville, Ky., in the years 1862 and '63. He is now in the successful practice of his profession in West Rutland, Vt.







J.H. Bufford's Engr.

Respectfully
Thos. A. Hooker,
II

RESPONSE OF DR. T. H. COCHRAN.

"And the rest of the acts of the fathers, behold, they are written in the book of the *Chronicles*."

MR. PRESIDENT, —

1 Forasmuch as many have taken in hand to set forth in order a declaration concerning the manner of the discovery and early settlement of this goodly heritage, whose boundaries are the Eastern and Western Seas, and also the acts of the early fathers, —

2 I thought it good to me also, having sat at the feet of elders and old men and ancient maidens, and learned, by word of mouth, many ancient traditions ;

3 And also having a perfect knowledge of many things that have never been before written ;

4 And furthermore, having been an eye-witness of many things, that have come to pass in these latter days, to set them forth in order unto your most excellent friends,

5 That you, likewise, might know and understand the same : —

6 Now, therefore, declare I them unto you, and not unto you only do I declare them,

7 But to the effect that generations yet unborn may also read and know of the acts of their fathers.

CHAPTER I.

DISCOVERY OF AMERICA. — FIRST SETTLEMENTS.

1 Now it came to pass, in the days of Ferdinand and Isabella, that there arose a young man, a Genoese, a man of much study and learning and wisdom and understanding, and full of all knowledge in navigating ships upon the waters.

2 Now this young man went into the presence of the King and Queen, and bowed himself before them, saying,

3 Hear me, O King, I pray thee, and turn not a deaf ear unto the supplication of thy servant.

4 Now this is my petition and desire ; for it comes to pass, that as I lie sleeping upon my couch by night, my slumbers are disturbed by strange visions of isles and lands beyond the sea, towards the setting sun ;

5 And my convictions, also, by day are, that there are yet other lands, that my lord the King knoweth not of.

6 Now, therefore, I pray thee, give me ships, and men to navigate them, that I may go in search thereof, and bring silver, and gold, and precious stones, and men-servants, and maid-servants, to fill the treasury of my lord the King.

7 Now it came to pass, that, after many like entreaties, the hearts of the King and Queen were moved with compassion towards him, and they gave him ships and men, as he had desired them.

8 Now when he had cast his lot upon the waters, and had been tossed about for many months, he lifted up his eyes, and behold, there rose up before him a land of mountains and valleys, and hills and forests, yea, of lakes and mighty rivers, whose waters mingle with the sea ;

9 A land inhabited by a strange people, clothed in skins and furs of animals, cunning archers, and mighty warriors, worshippers of a great spirit, but who knew not the living and true God.

10 Now he called the land he had discovered, Columbia, and tarrying for a season, returned to his own country.

11 ¶ Now it came to pass, that when the discoveries that Christopher, whose surname was Columbus, had made, became noised abroad among the nations of the East,

12 There arose colonies from Tyrus, which is, by interpretation, England ;

13 And also from the land of pipes, lager-beer, and sour-kroust, which is, by interpretation, Holland ;

14 Also from the land of oil, wine, and honey, the originators of fashions for the civilized world to ape, which is France ;

15 Also from the land of knight-errantry, seekers for gold-dust, famed for its Amoritish and Moorish women, even Spain.

16 Now they crossed the sea in ships, and anchored at the

mouths of the mighty rivers, and builded cities; every tribe according to its nation, did it build a city. ^(a)

17 Now the land that Columbus discovered became a great and mighty nation.

CHAPTER II.

SETTLEMENT OF LONDONDERRY.

1 Now there came also a tribe of Scots from the Isle of "Erin Go Bragh" known and read of all men as Scotch-Irish, for they had sojourned many generations in that Isle, in the north part thereof, Presbyterians, who feared God, and eschewed evil.

2 They also came down in ships, their wives and little ones, and the ships wafted westward, and anchored at the mouth of Jordan, even the Merrimac, where it empties into the sea.

3 Now it came to pass, as they journeyed westward a Sabbath-day's journey, that they lifted up their eyes,

4 And behold they discovered land, yea rich land, abounding in forests of cedar and fir.

5 And behold also, there were meadows, where ran pure streams of water, and bearing much grass for their flocks and herds. ^(b)

6 Here they pitched their tents, and gave thanks unto the Lord, for his goodness, and for his mercy that endureth forever.

7 And they called the land whereon they worshipped "Bethel;"

8 For they said "The Lord hath directed our steps hitherward, and pointed this land out to us, for an heritage for ourselves, and the generations that are to come after us."

9 So it came to pass that they builded houses, and tilled the earth, and the earth yielded her increase, and sons and daughters were born unto them.

10 And their flocks and herds multiplied exceedingly, and they became a prosperous and happy people, fearing God alway.

11 Now they called the land whereon they abode "London-Derry," for they said "We will perpetuate the name of the place of our nativity."

CHAPTER III.

SETTLEMENT OF NEW BOSTON.

1 Now it came to pass, in process of time, that the sons that were born unto them grew to man's estate, and for number were like the hosts of David when he warred against the Philistines, —

2 Godly men, and men of valor; and their daughters were like the roes upon the mountains, — comely and fair to look upon.

3 Now the young men arose and said unto their fathers, "Behold the young men, for we are many, and the place is too straight for us.

4 Where now is the rood of ground whereon we can build an house, and plant a vineyard, and eat our bread, and drink our wine, and live and die under our own vine and fig-tree?"

5 Now when the young men had done speaking their fathers said unto them, —

6 Lift up your eyes and look afar off, beyond Jordan, even westward, beyond Joppa. ^(c)

7 Is there not a land flowing with milk and honey, and owned by the merchant men of the city, even Boston?

8 Arise, go to now, take money in your purse, and two loaves to sustain you on your journey,

9 And go buy you lands whereon to build and raise you up a local habitation and a name in Israel.

10 Now the young men did as their fathers had commanded them, and went and bought lands that had been measured by the compass and chain,

11 And felled the timber thereon, and burned it upon the ground, and sowed instead the wheat and flax and barley;

12 And builded an house; every man according to his means, did he build an house.

CHAPTER IV.

THE YOUNG MEN SEEK WIVES.

1 Now it came to pass that one young man, after he had cast in the wheat and flax and barley, and builded an house, arose and came to himself, and said, —

2 "As it was in the days of Adam so it is in these latter days, it is not good for man to be alone ;"

3 "What doth it profit a man, if he gain a farm and live a bachelor ?"

4 I will arise, and go to Padan Aram, to the house of Bethuel, my mother's father, and take from thence a wife of the daughters of Laban, my mother's brother." (1)

5 And he arose, and went and did as he had said ;

6 Now this was the portion that Laban bestowed upon his daughters.

7 One young heifer, one ewe lamb, one foal, and a side-saddle, new from the shop, stitched by the hand of a cunning workman,

8 A spinning-wheel (there were no pianos in those days), and some fine linen from the loom,

9 Pewter spoons and platters, without alloy, for the table, a churn and kneading-trough. ^(d)

10 And, peradventure, another article, much used in those days, somewhat after the similitude of a kneading-trough, with the addition of rockers.

11 This was the portion that the damsel brought unto her husband.

12 Now it came to pass, that other young men, seeing that the prosperity of their friend was greater after he had taken a wife than before, went and did likewise.

13 "Seest thou a man diligent in business, he shall stand before kings, he shall not stand before mean men."

14 Now they prospered and waxed in riches, and became much people, and called the land whereon they dwelt Israel, which is by interpretation New Boston, for they said, "Did we not buy lands of the merchant-men of the city of Boston ?"

CHAPTER V.

WHAT THE WIVES DID.

1 "The heart of her husband doth safely trust in her.

2 "She seeketh wool and flax and worketh willingly with her hands ;

3 "She layeth her hand to the spindle, and her hands hold the distaff;

4 "Her husband is known in the gates, when he sitteth among the elders of the land;

5 "She maketh fine linen and selleth it;

6 "Her children rise up and call her blessed, and her husband also and he praiseth her."

7 Now the wives they had chosen were cunning workers with the shuttle and distaff, and spun of the wool, and made garments for themselves, their husbands and little ones.

8 And of the flax, they made linen, yea the fine linen of Egypt did they make, and laid it upon the lawn to bleach and to whiten,

9 And watered it with a watering-pot, at the rising of the sun and at the going down of the same, and at noon-day, until it was like unto the snow for whiteness.

10 Now they beetled it upon a rock, even the rock that stands unto this day, at the threshold of the door of the house of Peggy, the daughter of John, did they beetle it;

11 And folded it in folds, and took it to the Fair, even the "Derry Fair," and sold it to the merchant-men of the city for shekels of gold and shekels of silver. ^(e)

12 Thus were they an helpmeet to their husbands.

CHAPTER VI.

CAVE OF MACHPELAH.

1 Now it came to pass that the chief people and elders assembled themselves together, and said one to another,

2 "Man that is born of woman tarrieth but for a season and passeth away, and we have not yet where to bury our dead."

3 And they communed with Ephron the son of Zohar the Hittite saying, —

4 "Sell unto us, for as much money as it is worth, the field and the cave therein, which layeth before Mamre, on the hill-side, above the river, even the Piscataquog, that runneth through the valley, for a possession of a burial-place, that we may bury our dead out of our sight."

5 And Ephron answered and said unto them : "Hearken unto me my neighbors and townsmen ;

6 The land is worth four hundred shekels of silver, — what is that betwixt me and you ? bury therefore thy dead."

7 And they hearkened unto Ephron, and weighed unto him the silver which he had named, even four hundred shekels current money with the merchants.

8 And the field and the cave of Machpelah, which lieth therein were made sure unto them for a possession of a burial-place, and there they bury their dead even unto this day.

CHAPTER VII.

BUILDING OF THE FIRST TEMPLE—CALLING OF SOLOMON.

1 Now after those things, the chief people and elders assembled themselves together the second time, and said one to another,

2 "Foxes have holes, and the birds of the air have nests, but we have not where to worship God on the Sabbath day."

3 Now they took counsel together, and builded a sanctuary on Mount Ephraim, on the north side thereof, near Cave Machpelah.

4 The length thereof was one score and ten cubits, and the breadth thereof was one score and five cubits, and the height thereof twelve cubits.

5 On the south side was the gate, or main entrance to the lower, or inner court of the sanctuary, and on the east, south, and west sides of the inner walls was an upper court, which is, by interpretation, a "gallery."

6 On the south of the upper court sat those who sang songs and played the harp, and on the east and west sides sat rebellious lads and "contrabands,"

7 While on the lower court sat the elders and assembled wisdom of Israel.

8 Now there were on the east and west ends of the sanctuary, porches, or outer courts with side entrances to the lower court, and winding-stairs to the upper court.

9 Now opposite the south gate on the north side, against the wall of the inner court, was the altar, whose height was three cubits and a span, and above the altar was there projecting from the wall after the similitude of the "shell of the tortoise," which is, by interpretation, a "sounding-board," that the truths spoken at the altar might not ascend, and be lost among the rafters, but descend, and find lodgment in the hearts of the hearers.

10 Now the color of the temple was diverse from that of the sepulchre unto which Christ likened the Jews ;

11 And the building might be likened unto an algebraic formula, thus: $a + b - x - y =$ the whole, which is, by interpretation: a , the walls ; plus b , the roof ; minus x , the steeple ; minus y , the bell $=$ the house.

12 ¶ Now they called Solomon from the isle of Scotia, beyond the sea, a devout man, of much learning and wisdom, and of talents not a few.

13 And Solomon was anointed to walk in and out of the temple before this people, and he did so ; and his offerings were acceptable unto the Lord ; and multitudes turned from the error of their ways under his teachings.

14 And the temple was called the "Temple of Solomon."

15 Tradition says of Solomon, whose surname was Moor, that he was of large stature, and his countenance beamed with intelligence and good-humor,

16 And was known for his many proverbs and sayings, that abounded in wit and sarcasm, and was, withal, a good horseman, and sat upon his horse after the similitude of one that commandeth an army.

17 ¶ Now there was a man of much note in the land, whose surname was McLaughlen, who kept an inn on the hillside above the sanctuary, and many of the hearers of Solomon assembled there at noontide on the Sabbath day, and regaled themselves with new wine and strong drink.

18 Now on the altar, on the right hand of Solomon, stood a monitor, which is, by interpretation, an "hour-glass," to admonish the congregation of the distich in the primer, that

"As runs the glass,
Man's life doth pass."^(f)

19 And Solomon preached by the hour.

20 Now on the morrow after the Sabbath, a certain man reproached Solomon, in this wise:—

21 “Thou didst weary us yesterday with thy much speaking, and the hour dragged heavily upon us.”

22 Whereupon Solomon replied, and made the ears of him to whom he spake to tingle: “What have I to do with thee, thou wicked and perverse son of Belial? for thou wilt take two glasses from Mac with an easy grace, and canna’ take one glass from me without grumbling.”

23 Now all the days of the ministration of Solomon among this people were one score and seventeen years; and he died, and was buried in the cave upon the hillside, and a horizontal slab, supported at its four corners, with inscriptions thereon, showeth his history unto this day.

CHAPTER VIII.

THE SECOND ADVENT.⁽⁸⁾

1 Now it came to pass, that about one score and ten years after the coming of the first tribe, there came also from the sea-shore, even Beverly and Hamilton, in the “Old Bay State,” another tribe and people, whose speech and dialect were unlike the speech and dialect of the former people, for they said “Sibboleth.”

2 Now they multiplied and became much people, so that the name became more numerous than any other name in the land.

3 They also waxed in riches, and became money-changers and tax-gatherers,

4 And owners of much land, and cattle, and sheep, and swine,

5 And horses, and asses, and “contrabands,” and he-goats, and rams, and bulls, whose bellowings were like the bellowings of the “bulls of Bashan,” when they encompassed the psalmist round about.

CHAPTER IX.

THE WITCH OF ENDOR^(h)—WHAT SHE DID—THE
FATE OF ISAAC—THE DEATH OF THE WITCH.

“I tell the tale as it was told to me.”

1 Now as it was in the days of the man of Uz, so it was in the early settlements: “Satan came also,” in the person of a witch, that he might annoy and vex the feeble ones, and provoke them to “curse God and die.”

2 Now she entered into the swine, and choked them with their victuals; and she possessed the house-dog, that he howled dismally, and the cat, that she screeched wildly about the house,

3 And also the cock did crow, and the geese did cackle at unseasonable hours of the night.

4 Now an incubus fell upon the sleeper, that he awoke with fright, and the infant screamed and refused its mother’s breast.

5 Now the kine gave blood instead of milk in the pail, and the churner of cream received naught for her labor, and swine’s flesh turned to oil in the pot with the dinner of herbs.

6 All this, and more, did this witch do, to the great annoyance and affright of the people, and against the peace and dignity of Israel.

7 ¶ Now Isaac, the son of Eliab, conceived a passion for Mehitable, the daughter of John, who lived a long mile distant across the wood, and he tarried with her until a late hour of the night, and departed for his father’s house.

8 Now the witch confronted him at the water-ford, in the depth of the wood, and Isaac saw an “unco sight,”—phantoms and ghosts, and Father Time with his scythe danced before him, and blazing fires flitted fantastically upon his right hand and upon his left.⁽ⁱ⁾

9 The big owl hooted, and the small owl screeched over his head, and the hare rustled the dry leaves at its feet.

10 Now Isaac perceived that he was tormented by a witch, and was sore afraid, and said, “If I cross the stream, she will cause my feet to slip, and I shall be choked in the waters; and if I turn, and flee to the house of Mehitable, she will cut the sinews of my heel, and I shall be roasted alive.”

11 Now Isaac was in a great strait, and wot not what to do, and left not his track till the crowing of the cock.

12 Now Isaac never tarried with Mehitable more.

13 ¶ Now the death of the witch was after this wise : —

14 A housewife, who had churned from the rising of the sun until the eleventh hour of the day, and brought no butter, said, “How long shall I be troubled with this, mine adversary?”

15 And she took a horse-shoe, that had been worn, and heated it to redness seven times, and cast it into the churn, which made the contents to seethe and boil, and again beat the cream with the dash, as it were a dozen strokes, and took out butter by the pound.

16 Now it came to pass, at the self-same hour, that two men were passing the house of the witch, and heard a scream from within, as of one in distress ;

17 And they entered, and lo ! the woman lay dead on the floor, with a mark on her forehead after the similitude of a horse-shoe.

18 Now it was a proverb in Israel, that if the housewife churned, and brought butter before sunrise, on the first morning of the fifth month of the year the spell of the witch would be broken, and the woman would be in luck with her dairy.

CHAPTER X.

THE BAPTISTS—COMING OF ISAIAH, AND BUILDING OF THE TABERNACLE—DEATH OF ISAIAH.

1 In the beginning of the nineteenth century came Isaiah the prophet, crying,

2 “Ho, all ye that pant after the water brooks, come unto me, and I will immerse you beneath the waters of Jordan.

3 “For all other rites and ceremonies concerning baptism are but as sounding brass and tinkling cymbals, of none effect.”

4 Now many followed Isaiah, and they builded a tabernacle in the land, in the north part thereof, near the habitation of Issachar, whose length was twenty cubits, and whose breadth twenty cubits, and whose height was twelve cubits and a span.

5 At the south end thereof was the gate that led to the altar at the north end ;

6 From the gate to the altar was an aisle ; upon either side thereof were seats for the hearers ;

7 On the west of the aisle sat those who wore beards ; and on the east sat those whose heads were decked with the roses of Sharon, and wore long hair for a covering.

8 Thus were man and wife separated in the sanctuary.

9 Now Isaiah, whose surname was Stone, prophesied among them many years, and was gathered unto his fathers.

CHAPTER XI.

WINTER EVENING FESTIVALS—WHAT HAPPENED TO THE WIFE OF THE MILLER.

1 Now it was a custom among the first tribe, that after ear-ing and harvest, they made feasts, each man at his own house, and bade those of his kin and tribe, that his house might be filled.

2 And he sat before them the fruits of his stall, and fowl and wild game and honey ;

3 Also did he set before them the fruits of his orchard and vintage.

4 Now they ate and drank, and repeated anecdotes of olden time, and recounted personal exploits and deeds of daring, and made merry until a late hour of the night.

5 Thus did they spend a winter's eve.

6 ¶ Now there was a man at a feast, an elder of the church, of uprightness and integrity ;

7 And he brake the wheat and the barley between the upper and nether millstone ;

8 And his fame was known through all the region round about, as there was no mill, for fine flour, like unto the "Deacon Cristy Mill."

9 Now, like Noah of old, he looked upon the wine when it was red, and tarried long at the inn of him that sold strong drink.

10 Now it came to pass that his wife said unto him at the feast,

11 "Wist ye not that it is the twelfth hour of the night ?" And he said, "We will go."

12 Now he drove fine horses, even a span ; and the horses ran furiously, and overturned the sleigh, and threw the woman upon the ground, even at their own door.

13 And she arose with a fright, and shook the snow from her garments, and said,

14 “ I have reason to thank my Maker that I am not killed.”

15 Now the saying of his wife displeased him much, inasmuch as it wounded his pride ; for he accounted himself a good reinsman.

16 And he lifted up his voice and said unto her, “ Thank your Maker ! thank your Maker ! Woman, verily, verily, I say unto thee, thou hast far more reason to thank thy driver.”

17 Now this has been a saying and a byword in Israel, until the present day.

CHAPTER XII.

CALLING OF EPHRAIM—BUILDING THE SECOND TEMPLE—BURIAL OF EPHRAIM.

1 Now the people lamented the death of Solomon ; for a faithful shepherd he had been over them.

2 And they said “ Who now will go up to the sanctuary before us, and baptize our little ones, and give our daughters in marriage, as Solomon has done ? ”

3 And they prayed that the Lord might direct them in their choice.

4 ¶ Now Thomas, an elder in the church, fell into a deep sleep, and saw as in a vision, and behold there stood up before him a young man in stature like unto Saul the son of Kish, whom the Lord directed unto Samuel.

5 And his countenance beamed with intelligence and joy, and was like unto the face of one divinely inspired to preach glad tidings.

6 And he spake many tongues, and his voice was sweet and harmonious, like a band of well-tuned instruments ;

7 And his eloquence was like unto the eloquence of Saul of Tarsish when pleading before Agrippa.

8 Now Thomas awoke, amazed at his dream, and declared it unto the brethren ;

9 And they said : " Is it not Ephraim, the son of John, a hero of the Revolution ? Lo, he tarrieth at Carmel, at his father's house."

10 And they sent messengers unto Ephraim, and Ephraim came, and was anointed to walk in and out before this people.

11 And never was there so large a multitude gathered together in Israel as on the day of the anointing of Ephraim.

12 ¶ Now in the eighteenth year of the ministration of Ephraim, being the three and twentieth year of the nineteenth century, the chief people and elders assembled themselves together the third time, and said, —

13 " Behold our children and children's children worship with us in the sanctuary, and their number is legion, and lo, the temple our fathers built is too straight for us."

14 Now they took counsel together, and builded a second temple upon the plain, in the field of Ami, a furlong east from the first temple ;

15 Now the length thereof was forty cubits, and the width thereof was forty cubits, and the height thereof was eighteen cubits,

16 And the porch before the temple was four cubits, and its length twenty cubits.

17 On the south end of the temple was the tower, whose height was four score cubits, with a dial upon three sides thereof, made " without hands." ⁽¹⁾

18 On the south are three doors that open into the porch or outer court, and from the porch are three doors that open into the sanctuary, and winding-stairs that lead to the upper chamber or gallery, on three sides thereof.

19 Now the height of the altar opposite the middle door of the porch, on the north side of the sanctuary, is nine cubits, and is overlaid with cushions of scarlet, and at the four corners thereof hang tassels of purple.

20 Behind the altar was placed a window, and around the window hang curtains of scarlet, and above the curtains is written in letters of gold, as upon the arc of the rainbow, " Holiness becometh thine house, O Lord, forever."

21 Now there was no temple in all the country round about so beautiful and comely in all its proportions as the " Temple of Ephraim."

22 ¶ Now all the days of the pilgrimage of Ephraim were three score and eight years, and all the days of his ministry among this people were one score and nineteen years, and he died.

23 And his people made great lamentation over him: "My father, my father! the chariot of Israel and the horsemen thereof."

24 Now they carried the body of Ephraim into the aisle before the altar, and John, a learned divine, spake unto them, and comforted them with precious words.

25 Now they buried Ephraim in the cave upon the hillside, where they buried Solomon and the saints in Israel that had gone before him, even the cave of Machpelah which they purchased from Ephron the Hittite.

26 And they erected a monument of marble, with inscriptions and devices thereon, that the sons and daughters of Israel, sojourning in far countries, as they make pilgrimages once more to the homes of their childhood and graves of their sires, might see the spot where they laid him.

CHAPTER XIII.

COMING OF JOHN THE PHYSICIAN, — MARRIAGE PROCLAMATION — DEATH OF JOHN.

1 Now there came a young man of fair exterior, of good report, and of knowledge and understanding, and his manner and speech were pleasing unto the people, and his name was John, and he healed the people of their infirmities for many years.

2 Now John was withal a good penman, and was chosen many years the people's scribe, to chronicle the votes and laws of the town.

3 Now it was so that the sons and daughters of Israel were many,

4 And the sons were diligent husbandmen, and cunning workers of wood and iron, and tradesmen;

5 And the daughters were comely and fair, even fairer than the last daughters of Job; and they were skilled in the use of the needle and management of the dairy.

6 ¶ Now as it was in the days of Noah, so it was in these latter days, they were "married and given in marriage."

7 Now it was the custom that when a young man was betrothed to a maiden, he gave the chief scribe money, even five dimes, to proclaim it three times at the festivals and public gatherings of the people.

8 Now John the scribe, as was his custom, sat with those who sang and played the harp in the temple of the Lord on the Sabbath day.

9 Now when Ephraim the priest had done exhorting the people, and the singers had sung, John stood up in his place and proclaimed in a loud voice, in this wise, and all the congregation gave heed: —

10 "Marriage is intended between Major Jesse Obadiah and Miss Frances Matilda Zachariah!"

11 "Also between Captain Jacob Hezekiah and Miss Maria Antoinette Zepheniah; all of this town."

12 "Also between Colonel Elias Tobias, of Joppa, and Miss Hannah Annis Mordechias, of this town!"

13 Thus did John proclaim them that their parents and friends might show cause, if any they had, why it should not come to pass, or forever hold their peace.

14 ¶ Now John, whose surname was Dalton, fell sick, and died, and a large multitude gathered at his burial.

15 And the body of John was borne to the tomb by men wearing white aprons and gloves; and they lamented the death of John, and threw sprigs of evergreen upon the coffin in the grave.

CHAPTER XIV.

A BURIAL SCENE.

1 Now the age of Ninian, whose surname was Clark, — one of the early fathers, an honorable and upright man, and a magistrate for many years, — was four score and eight years, and his eyes waxed dim, and he called to his bedside his children,

2 Even William, his son, and Lydia and Letitia, his daughters, for his other sons, Hamilton and Robert and David and

Jonathan, were already dead, and Samuel, his youngest, lived a great way off;

3 And he said unto them, "Gather yourselves together, your wives, your husbands, and little ones, and hearken unto Ninian, your father.

4 "Behold, the days of my pilgrimage are fulfilled, and I go hence, and the place that knows me will soon know me no more forever."

5 And he charged them, and said unto them, "I am to be gathered unto my people ;

6 Bury me in the cave in the field of Machpelah, which I and my neighbors bought of Ephron the Hittite, for a possession of a burial-place.

7 There we buried Solomon, our beloved pastor, and there I buried Mary, the mother of you all, and there I also buried her sons, David and Jonathan."

8 Now after Ninian had made an end of commanding his children, he drew up his knees in the bed, and yielded up the ghost, and was gathered unto his people.

9 Now when the day of his burial had come, his children and children's children gathered themselves together, clothed in sackcloth, and a large multitude gathered there also.

10 Now Ephraim, the priest, stood up in their midst, and comforted them, and when he spake to them of the faith and hope and charity of Ninian, he moved the multitude to tears.

11 Now they passed around the coffin, and looked upon the face of Ninian, their father and friend and neighbor, and wept.

12 And the body was borne to its burial, and a large procession followed : according to the age and relation of the deceased, did they follow in order.

13 Now when the coffin was let into the grave, John, the physician, and conductor of the ceremony, uncovered his head, and spake aloud, saying,

14 " In behalf of the chief mourners, I thank you, O friends and neighbors, for this last tribute of respect for the deceased, and for burying their dead out of their sight. The bearers and friends are requested to return to the house of mourning."

15 Now the children and children's children, and friends and relatives of Ninian, returned to the house of mourning, and

ate of the fatted calf, and drank wine, as was the custom in those days, and each then departed unto his own house.⁽¹⁾

CHAPTER XV.

COMING OF JOHN THE BAPTIST.

1 In those days came John the Baptist, like one crying in the wilderness,

2 "Prepare ye the way of the Lord, and make his paths straight."

3 Now many believed in the preaching of John, and were baptized of him in Jordan, which is, by interpretation, "Scoby Brook."

4 Now this same John was clothed in raiment of broadcloth and fine linen, with a white scarf about his neck, and sandals upon his feet.

5 Now during the faithful administration of John, the church increased an hundred-fold.

6 And they also waxed in pride, for they said, "Behold the temple of Ephraim, and the unpainted tabernacle our fathers worshipped in is a hissing and a by-word."

7 Now they took counsel together, and builded a second temple in the valley, by the river's bank,

9 Where dwelleth the innkeeper and the merchant-men of Israel, and they that heal the sick, and the miller, and the workers of wood and iron, and he that stitcheth blinkers with an awl;

10 And where is also the tabernacle of learning, and the grand sanhedrim, where the people do yearly congregate to do penance, by taxing themselves, and choose whom they shall serve, or who shall serve them, and make long harangues, and pass some lawful and many unlawful acts.

CHAPTER XVI.

BELSHAZZAR'S FEAST, OR JACKSON BARBACUE.

1 Now it came to pass, in the last year of the reign of John the second, whose surname was Adams, that the Whigs, who had chosen John aforetime, said among themselves,

2 "John doeth well, and we will choose him to sit at the head of the assembled wisdom of the nation, yet other four years."

3 But the Democrats said "Nay; we will choose Andrew, a valiant warrior, and hero of many battles, to preside over the destinies of the nation."

4 Now the Democrats strove against the Whigs, and vexed them sore, and cast out John, and put Andrew in his place.

5 Now it happened on a day, which is to say, the first month of the year, and eighth day of the month, which is the day when Andrew overthrew the hosts of the king, and slew them hip and thigh, that there were none left to tell the tale,

6 That Samuel, whose surname was Trull, an innkeeper in the land, made a great feast, and bade the friends of Andrew without stint.

7 And Samuel slew an ox, and sacrificed him whole upon the party altar.⁽¹⁾

8 And multitudes came and filled his house, and ate of the ox, and drank of his wine, and sang songs, and danced, and made merry in their hearts;

9 For they said, "We have conquered our political enemy, the Whigs, and digged about them, and hedged them in, inasmuch as we have chosen Andrew over John."

10 Now there was a man at the feast whose head was whitened with the frosts of many winters, a councillor in the land for many years, and his name was the name of the Lord's anointed, even Samuel.

11 Now Samuel stood up among them, leaning upon his staff, and prophesied unto them, saying,

12 "I hath, as I hoping, that Jackson seed may ne'er depreciate, but increase from generation to generation, until e'en the mules themselves do bring forth their young."

13 Now the prophecy of Samuel pleased them much, and the multitude sent up three shouts like unto the shouts of the hosts of Joshua, that rent the walls of Jericho.

CHAPTER XVII.

COMING OF FRANCIS AND JAMES AND NELSON.

1 Now after John, came Francis, fresh from the "Whited Sepulchre filled with dead men's bones," skilled in the art of healing, and filled with medical lore.^(m)

2 Now Francis, whose surname was Fitch, was of a perverse and obdurate heart, steeled against the smiles and fascinations of women ; for he said, like Paul, " ' It is better that all men should be as I am ; ' "

2 " ' Howbeit marriages increase the number of my ' loaves and fishes, ' so let them marry who will, for my purse's sake. ' "

4 So Francis preserved his identity, and lived a " bachelor, " which caused many a damsel to mourn, and refuse to be comforted.

5 Now Francis tarried many seasons, and departed for the plains of lawgivers and synagogues and prisons.

6 ¶ Now after Francis, came James, the son of Josiah, the lawyer, and he lodged in the inn of one Pharisee (Faris.)

7 Now James, whose surname was Danforth, rebelled against the monkish celibacy of his illustrious predecessor, and was smitten with the beauty of Israel, and took a wife of the daughters of the house of William, of the tribe of Ninian.

8 And there was much mourning among the damsels of Israel, who exclaimed, " Alas for us ; for while we were busy here and there, he was gone ! " And thus they wept, while James rejoiced, and gave heed unto the sick of the land.

9 Lastly there came one Nelson, whose surname is Clark, from the cold regions of the North, saying, " Come unto me, all ye sick, lame, and suffering, and I will give you rest, not by means of the nauseating drugs of the apothecary, but by the infinitesimal saccharine globules whose taste is pleasant, and whose virtue is sure. " And the people listened to Nelson and were healed.

CHAPTER XVIII.

VALEDICTION.

Humble mansion, within whose portals we drew our first breath, and gazed with an infant's stare upon the morning

light, and from whose altar the morning and evening incense arose, and from whose gates the beggar ne'er turned him away empty, farewell!

Farewell! ye Elms of Zoar and Poplars of Hebron, against whose trunks the northern blasts have spent their strength for naught, and amid whose branches the evening breeze discoursed sweet music, and in whose shade we gambolled and fell asleep in childhood.

Humble school-house, farewell! where first we lisped our a, b, abs, to the now venerable Jesse, whose surname was Beard, and in boyhood's rougher years we tugged at roots and felt the rod, and where at the noontide hour we joined the joyous throng at athletic games and sports, and with tactics military, purely original, we besieged, with boisterous shouts, that made the welkin ring, and took snow forts by storm.

Farewell! ye forests and hunting-grounds; where in days of yore, we, with sinewy arm and measured stroke, the "woodman's axe" wielded, and brought to earth, with the thunder's crash, thy proudest monarchs; and where, with our grand ancestral fowling-piece, dropped the cunning fox and timid hare, as on swift foot they fled the thirsty blood-hound's deep-muttered bay, as in the fresh track he scents his game, and in mad haste pursues.

Ye meandering brooks and mountain streams, farewell! where oft in boyhood's days, we, with the angler's rod and line, tempted with delusive bait the speckled tenants of thy bubbling waters.

Ye mountains of Gilboa, whose tops rend the clouds in twain, the theatre of those grand terrific scenes upon which we oft did gaze with mingled awe and admiration, as on thy gigantic front and sides the lightnings crashed and thunders echoed, farewell!

Farewell, old familiar hillside, where stood the first temple dedicated to the triune God, and at whose baptismal font the hand of Ephraim was placed upon our infant brow: and where in early childhood we repeated our first Sabbath-school lesson, and wondered with childlike curiosity at the meaning of the distribution of those symbolic elements to the sacramental host.

Cave of Machpelah, farewell! where the polished marble tells the passer-by, that here repose the dead. During the past century a rich harvest has been gathered within thy sacred embrace. Here the loving and loved of earth sleep and know no waking, until mortal shall put on immortality. Here maternal breasts, on which our infant head reposed, lie treasured in thy sacred urn until the "resurrection morn."

A sacred trust thou hast in keeping, and most sacredly art thou fulfilling thy pledge, O Grave! Venerable and illustrious dead, loving and beloved, "peace to your ashes!"

Old New Boston, all hail to thee! home of our childhood how pleasant are thy gates, and thy temples how beautiful to the eye of the returning pilgrim! The eagle buildeth her nest in thy high places; the ox grazeth by thy river's bank, and the kid and fattlings feed upon thy hillsides, and the horse snuffeth the battle afar off. Thy sons go forth the third time to meet the enemy and return not empty-handed, and thy daughters are those whose children rise up and call them blessed. "Peace be within thy walls, and prosperity within thy palaces." Again, peace, and farewell! ^(c)

CHAPTER XIX.

APPENDIX TO CHRONICLES.

Note *a*, Ch. 1. — "Build a city." The French settled Louisiana, Spain, Florida, English Jamestown, Dutch New York, etc.

Note *b*, Ch. 2. — "Meadows," etc. Beaver Meadows, *vide* Parker's History of Londonderry.

Note *c*, Ch. 3. — "Beyond Jordan." The Merrimac lies about midway between Derry and New Boston. "Joppa," a small village in Bedford, between the river and New Boston.

Note (1), Ch. 4. — Some married cousins.

Note *d*, Ch. 4. — "Pewter." * An entire set of pewter platters and plates, consisting of fourteen pieces, now grace as a relic of antiquity the open, kitchen cupboard of Peggy Cochran, on Cochran Hill, which her mother brought from Londonderry, over a century ago, as part of her wedding dower. It was used as table-service at the "antiquarian picnic," on the Monday

following the centennial, when some twenty-five descendants from that venerable, weather-beaten mansion, that has bravely withstood the storms of a century, representing four generations and three States, held a social reunion to pay their respects to the aged tenant, who, with the exception of one sister, is the only living representative of her generation, whose name was once legion.

The old-fashioned pot of "baked beans," brown bread," and "mug of cider," were prominent items in the "bill of fare." Before partaking of the bountiful repast, a select portion of Scripture was read by one of the number, from an old family Bible, and a feeling and pertinent address made, and a blessing invoked by Rev. Mr. Cogswell, who, with his estimable lady, were invited guests.

Note *e*, Ch. 5. — "Derry Fair." An annual festival held at Derry, where stock and household manufactures were taken to be sold or exchanged.

Note *f*, Ch. 7. — "Hour-glass." As clocks and watches were rare in those days, the hour-glass was the only measure of time.

Note *g*, Ch. 8. — "Second advent." The numerous and industrious family of Dodges. As they were mostly from towns bordering on the coast in the vicinity of Salem, Mass., and being an admixture of English and Welch and inheriting, by association, much of the peculiar phraseology of the fishermen of the coast, their mode of expression was, as might be supposed, different from that of the Scotch and Irish of the first families.

Note *h*, Ch. 9. — "Witch, etc." Many of the Scotch-Irish settlers were firm believers in the witch legends of father-land.

Note *i*, "Blazing fires." Jack O'Lanterns, Will O'Wisps, Ignis Fatuus.

Note *i*, Ch. 12. — "Without hands." The edifice is yet wanting a clock to make it complete.

Note *j*, Ch. 14. — "Drank wine." It was a universal custom to furnish one or more kinds of spirits at funerals. The wife of Deacon Thomas Cochran, who died in 1829, was the first person of any note buried without that ceremony. The temperance question began to be agitated about that time.

Note *l*, Ch. 16. — "Sacrificed." Roasted whole.

Note *m*, Ch. 17. — “Whited Sepulchre,” Medical Buildings, Hanover.

Note *n*, “Have faith ;” homeopathic.

Note *o*, Ch. 18. — “Third time.” Revolution, War of 1812, and the Rebellion of 1861.

BUSINESS AND INTERESTING LOCALITIES.

As the settlement of New Boston began in the northeast part of the town, for some years business was confined to that region, though, of course, but little was done prior to 1760, yet there was a small stock of goods kept in a dwelling-house near Walker's Mills, as early as 1755. About this time, the settlements were being pushed into other parts, and Cochran Hill became a place of interest. A Mr. McGaw built a house here, and kept a tavern and store; and Joseph Towns traded near where the late John D. Cochran's house stands, sold to Thomas Stark, and removed to Hopkinton. Stark traded here some years, was burned out, resumed his business, and was succeeded by Ira Wilkins. Wilkins continued for a few years, and was succeeded by James Ray, of Mount Vernon. For a while, Nathaniel Martin traded here. This Thomas Stark was a nephew of the elder General Stark, married the daughter of Dr. Jonathan Gove, ultimately failed in business, and died in Dunbarton. Near King's Mills, Samuel Worthly traded for several years. As early as 1760, a store was opened on Bradford Hill. John McLaughlen carried on a large business here, for many years, keeping also a tavern, which was extensively patronized, the great thoroughfare through the town being over this hill. This was the grand central business locality, for a succession of years. A store was kept many years by Mr. Lamson, in a part of the Dea. White house; and the tanning of hides was carried on for years, traces of the pits being yet discoverable in Mr. Abraham Wason's field. He, also, kept a tavern. Mr. Joseph Lamson, a little to the south of this, for many years kept a tavern; so it is evident that over this road, at the base of Joe English's, on the west, there must have been much travel. A public house and store were, for many years, kept near Mrs. John Lynch's, on the turnpike. Mr. John Moor did

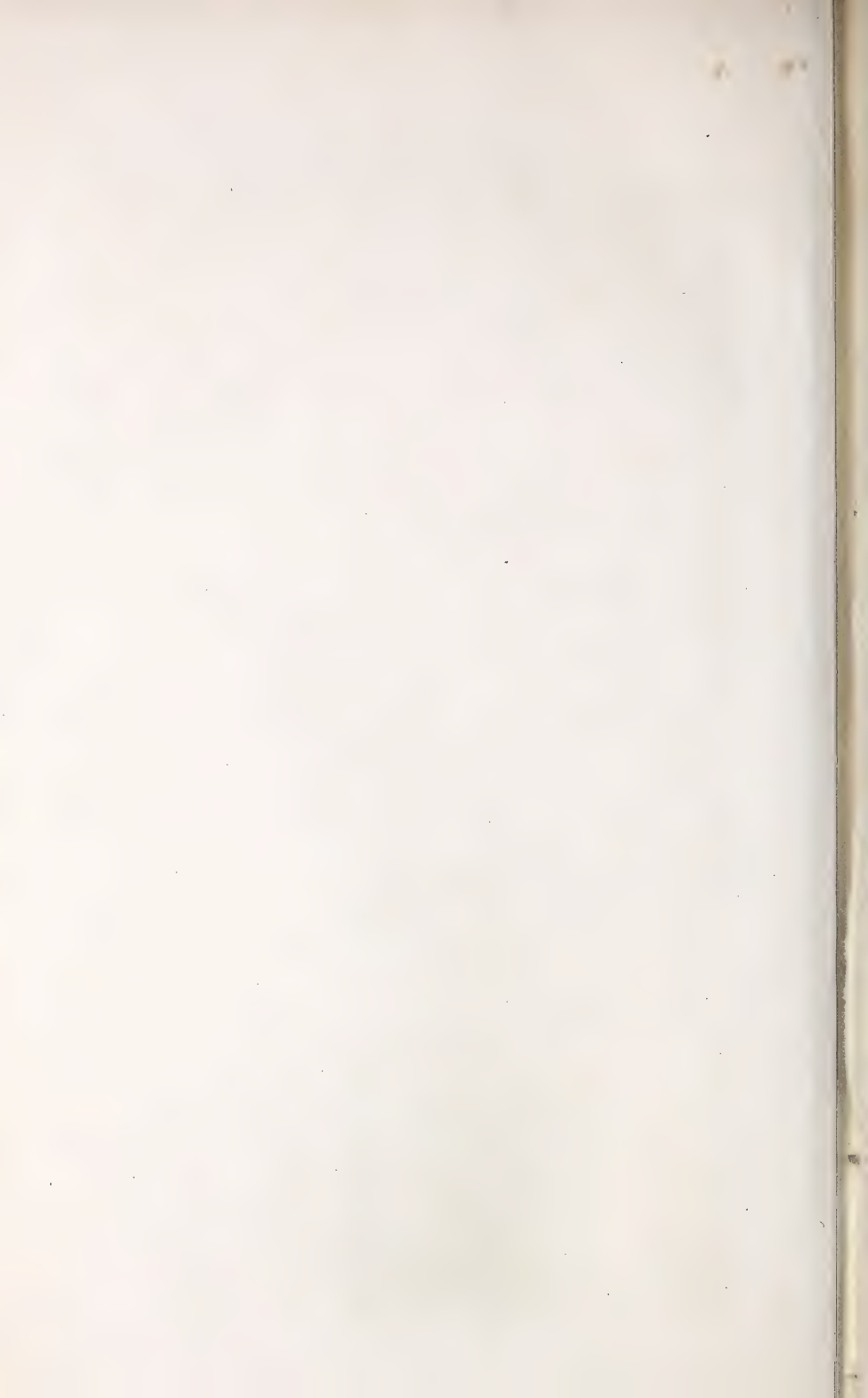
business for some years. A store was kept, for a while, near the residence of the late Dea. Issachar Andrews, by Samuel Morgan, with whose death trade ceased here.

As we have said, the principal business locality was the central part of the town. Capt. John McLaughlen, who kept a store and tavern on Bradford's Hill, at length carried on the business of tanning, near the residence of Mr. Sidney Hills. Here he opened a slaughter-house, and killed a great many cattle, salting the flesh for a foreign market, and retaining the skins for tanning. And this soon became the centre of business. Several stores were opened, and two or three taverns were kept. Mr. James Sloan had a store in a part of the house now used for the parsonage of the Presbyterian church; in which building was "Long Hall," which was often used for select schools, and other purposes deemed important in those days. It was here that Jonathan Cochran, John Goodhue, John and Nathaniel Safford, Nathaniel Cleeves, Levi Bixby, Moses Whitney, Rodney M'Collom, Samuel and Butler Trull, Parker Warren, and Nehemiah Trull, carried on mercantile business. It was here Capt. Geary Whiting, Samuel Trull, and Ira Clough prosecuted a large business in tanning. Here Waterman Burr, Esq., Micah Lawrence, Esq., and Amos W. Tewksbury commenced their successful business career. About 1825, what is now called the "Lower Village" began to be built, and soon business was transferred from the "Upper Village" to this, as it had been from Bradford's Hill to the "Upper Village." The opening of new lines of travel have produced great changes in business localities. Until within a few years, Burr, Lawrence, and Tewksbury continued, in the "Lower Village," the business which they began in the "Upper Village;" here, also, traded David G. Fuller, Alexander Dickey, Stephen Whipple, John Gregg; and still later, James and Dexter Smith, James and David Gregg, Joseph Whipple, and Solomon Atwood.

Nestled in this valley, on either side of the "South Branch" of the Piscataquog, is the principal village, consisting of some fifty dwelling-houses, three stores, one tavern, a large school-house, two stories in height, with ample halls, and modern improvements, built in 1856, at the expense of nearly four thousand dollars, where the children are divided into two grades,



RESIDENCE OF SIDNEY HILL



and called together, by the musical tones of a bell, the Baptist church and the Town House. This latter is the old Presbyterian meeting-house, that formerly stood on the hillside, just south of the burial-ground. It is of the same dimensions as formerly, except in its height. The lower part is used for meetings of the town, while the upper was finished for a school-hall, for which purpose it has been much used. In the upper part, also, is a room in which the selectmen transact their business.

Pending over this village, on the south, is the "Upper Village," the central graveyard, and the Presbyterian meeting-house with its lofty steeple and rich-toned bell.

To one standing on the highest part of Clark's Hill, a beautiful panorama unfolds itself on every hand. Some fourteen towns can be seen by the unassisted eye. Monadnock, Kearsarge, and other eminences are prominent among the objects of interest. This locality is associated with the thriving and christian families of Clarks, who lived and died here.

Cochran's Hill, like the Clark Hill, is in the western part of the town, not as high as the latter, yet a beautiful swell of land, with rich scenery around it, and associated with the early families of Cochrans and Crombies. These families were in affluent circumstances, and remarkable for their hospitality and social propensities. Bradford's Hill is near the centre of the town, and nearly as high as any point of land by which it is surrounded. The hill was first settled by John McLaughlen, and here the Rev. Mr. Bradford lived for nearly forty years, and from him it takes its name. On the west, in the distance, Monadnock is seen struggling to raise its head above the shoulder of an intervening range of hills. On the north, Kearsarge bares its head to the blast of the storm, and Mount Washington deigns at times to unveil his lofty peak. The Unconoonues repose in quiet beauty on the east, beyond which are seen the heights around Laconia and Lake Winnipiseogee. To the south, the eye stretches indefinitely towards Ashby and Ashburnham, Mass. The rising and setting of the sun in the summer, and its setting through the entire year, are obscured by no material object; and the west winds come sweeping over a vast region of country, checked by no intervening barrier. The

lungs can always expand and be filled here, while the eye never tires in beholding objects, whose attractions are so many and so varied, nor in watching the endless phenomena of clouds and winds. The stars seem nearer than on most elevations. The scenery in winter is indescribably rich. The pure snow-carpet on hill and valley, on a calm day, stretching in all directions save one, as far as the eye can reach, with a thousand cottages embosomed, is a scene of rare attraction. And when the winds are abroad, and the snow is in high spirits, the ever-shifting snow-wave, the scowling face of the cloud, the ceaseless sport of the wind, changing its form continually, present an ever-varying scene of thrilling interest to the spectator. We have seldom, or never, seen a location so well adapted to the large lungs, and larger heart of him, whose name is forever to be associated with it. It is emphatically Bradford's Hill. "What God hath joined together let no man put asunder."

Wason's Hill is believed to be the highest point of cultivated land in the town, from which the prospect is beautiful in several directions. This elevation is pleasantly associated with Dea. Robert White, with whom Rev. S. Moor lived at the time of his installation, and also with many other influential families. "Joe English" stands in the southern part of the town, attaining a height of 572 feet from its base. On the north the ascent is not difficult, the slope extending a considerable distance, so that in this direction it might be ascended by carriages. On the east it is more abrupt, while on the south it presents a bold and seemingly perpendicular and craggy front. The top and parts of its sides are covered with trees. This hill overlooks a great region of country. Near it are nestled the villages of Mont Vernon, Amherst, Francestown, Merrimac, and Dunbarton, and the cities of Manchester and Nashua. Andover, Mass., and other towns in that direction may be seen, while the eye stretches indefinitely into Maine, in the direction of Saddleback Mountain, between Deerfield and Northwood, and Pawtuckaway, between Deerfield and Nottingham.

"Joe English" was an object of great interest to the early settlers, since it designated to their friends in Londonderry, Chester, Tyngsborough and other places, the locality of their humble homes; and from this height they could easily trace the com-

munities they had left for ruder dwellings in the "woods." This hill was, no doubt, a favorite resort of Indians, so long as they lingered in this region. It is known that remnants of tribes lingered long on the branches of the Piscataquog, in which fish abounded, and where lingered the mink, the beaver, and other game. The Indians that used to live along the Merrimac and its tributaries, were the Agawams, Wamesits or Pawtuckets, the Nashuas, the Sougans, the Namoskeags, the Penacooks, and the Winnepesaukees. In process of time, through various causes, these became merged into one tribe, and were indiscriminately called Penacooks. Namoskeag was the royal residence of the ancient Sagamores of this great tribe, while at the mouth of the Piscataquog River was a considerable village. The Sagamores most worthy of mention among the Penacooks, were Passaconaway, Wonnalancet, his son, and Kancamagus, usually called John Hodgkins, his grandson; Passaconaway appears first in 1627 or 1628; he was a powerful warrior, and died prior to 1669, being a faithful friend to the English. Wonnalancet was chief of the tribe in 1669, and was converted to Christianity in 1674, through the preaching of the Rev. John Eliot, and ever afterwards exhibited a meek and quiet spirit, and proved an abiding friend to the whites. Wonnalancet was succeeded in 1685 by Kancamagus, better known as John Hodgkins, son of Naunomocumuck, Passaconaway's eldest son. He was a brave and wise chieftain, and losing his respect for the English authorities, became a formidable enemy to the settlements in the neighborhood of the Merrimac River. He is last heard of in 1691, near which time it is believed he died in friendship with the English.

When the grant of New Boston was obtained, in 1763, no considerable tribe was to be found in the region, yet fragments of tribes temporarily abode both within the limits of the township, and at different points on the Merrimac and its tributaries, up to nearly that period; and though New Boston never suffered much from depredations, yet the settlers lived in fear of roving squads of them.

Joe English has sometimes been called Ingall's Hill, or Indos, but its true name is "Joe English," which it received from a noted Indian of that name. In his History of Manchester, the

Hon. C. E. Potter, alluding to this eminence, thus writes :—

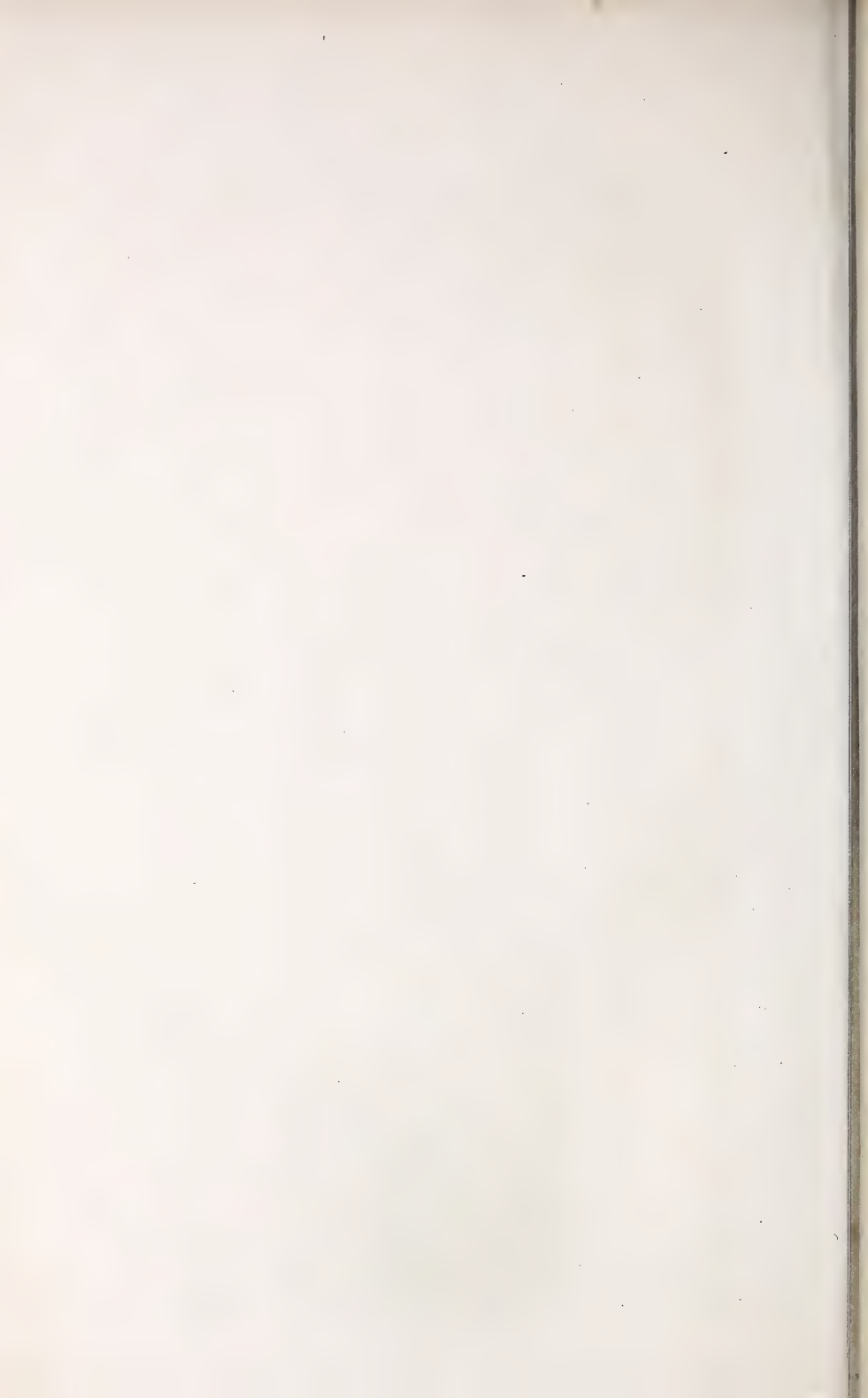
“ It is noted, and is of much curiosity as a freak of nature. It is precipitous and abrupt on its southern end, having the appearance of the southern part of the hill being carried away by some convulsion of nature. In fact the hill terminates on the south in a rough precipice, presenting in the distance a height of some two or three hundred feet, and almost perpendicular. The hill took its name from an incident of olden time connected with this precipice. In 1705 or 1706, there was an Indian living in these parts, noted for his friendship for the English settlers upon the lower Merrimac. He was an accomplished warrior and hunter, but following the counsels of Passaconaway and Wonnalancet, he continued steadfast in his partiality for his white neighbors. From this fact the Indians, as was their wont, gave him the name, significant of this trait, of ‘ Joe English.’ In course of time the Indians, satisfied that Joe gave information of their hostile designs to the English, determined upon killing him upon the first fitting opportunity. Accordingly, just at twilight, they found Joe upon one of the branches of the ‘ Squog,’ hunting, and commenced an attack upon him ; but he escaped from them, two or three in number, and made directly for this hill, in the southern part of New Boston. With the quick thought of the Indian, he made up his mind that the chances were against him in a long race, and he must have recourse to stratagem. As he ran up the hill, he slackened his pace, until his pursuers were almost upon him, that they might become more eager in the pursuit. Once near the top he started off with great rapidity, and the Indians after him, straining every nerve. As Joe came upon the brink of the precipice before mentioned, he leaped behind a jutting rock, and waited in breathless anxiety. But a moment passed, and the hard breathing and measured but light footsteps of his pursuers were heard, and another moment, with a screech and yell, their dark forms were rolling down the rocky precipice, to be left at its base, food for hungry wolves !

“ Henceforth the hill was called Joe English, and well did his constant friendship deserve so enduring a monument.

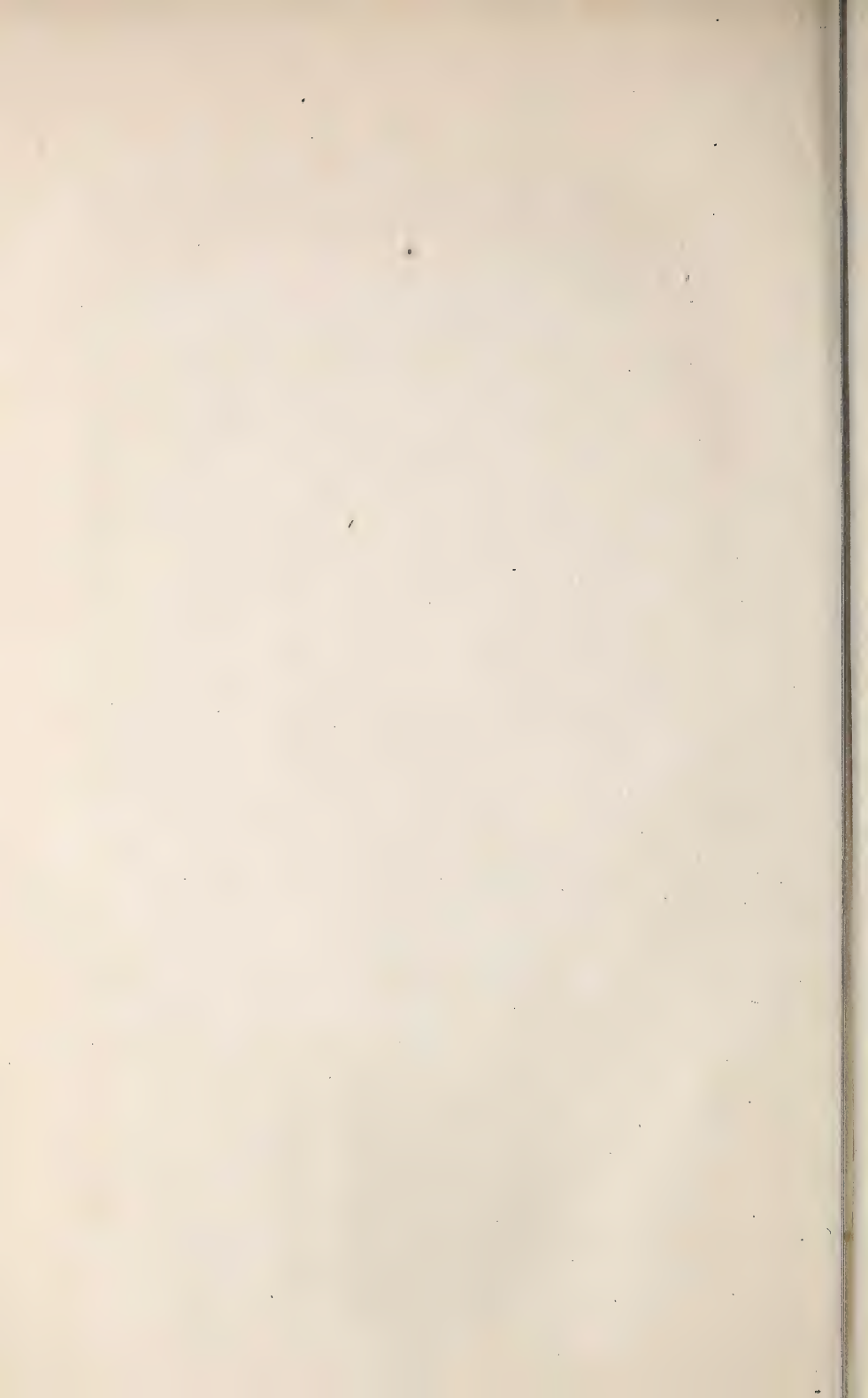
“ ‘ Joe English ’ was the grandson of the Sagamon of Agawam (now Ipswich), whose name was Wosconnomet.



VIEW OF JOH. RICHARDS, III.



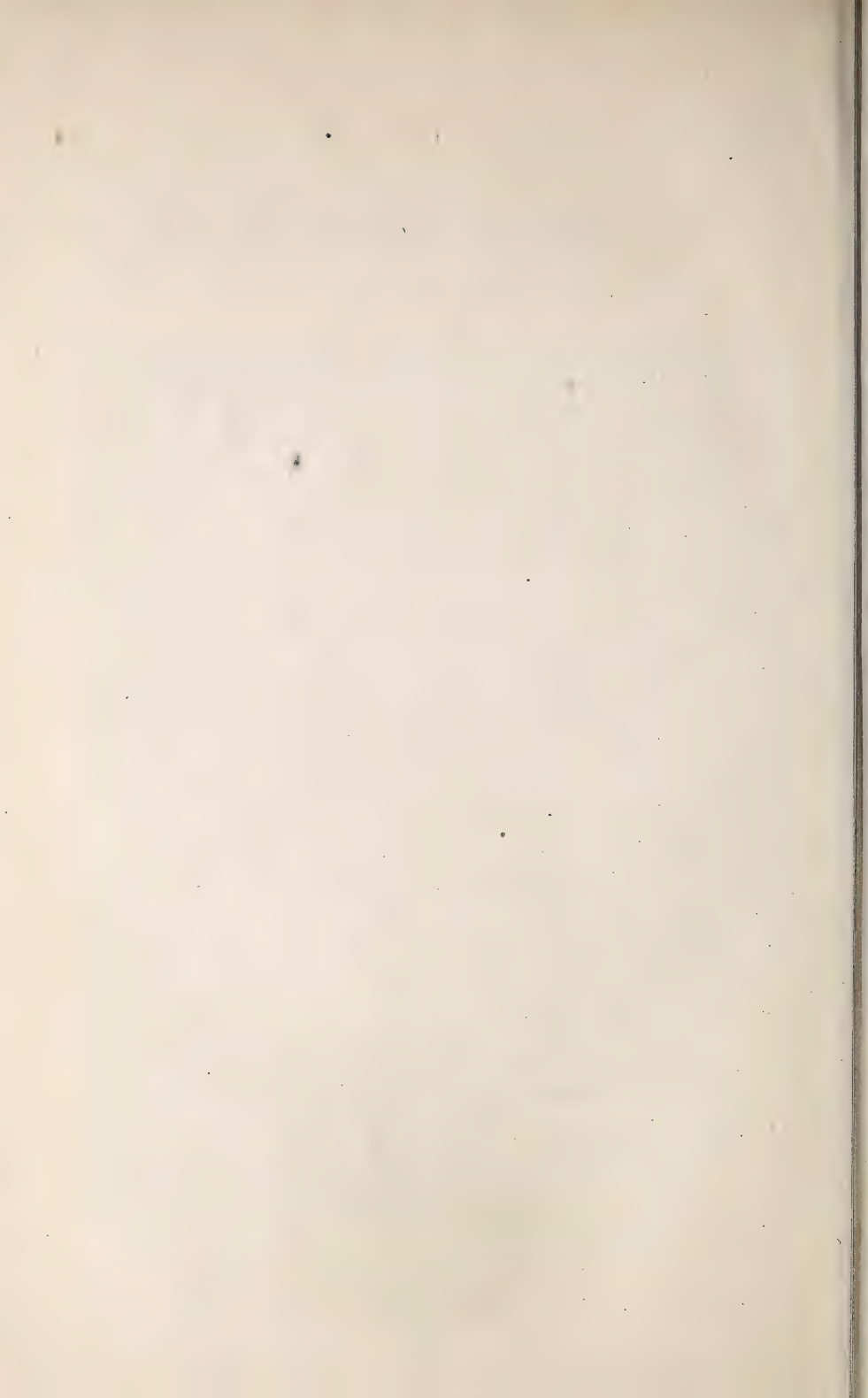
“ ‘Joe English’ came to his death in consequence of his fidelity to the whites. The hostile Indians determined upon his death, and kept constantly upon his path. At length, July 27, 1706, Lieutenant Butterfield and his wife, riding betwixt Dunstable and Chelmsford, on horseback, with Joe English as companion and a guard, fell into an Indian ambuscade. The horse was shot upon the first fire, Butterfield and his wife falling to the ground. The main object of the Indians being to secure ‘Joe,’ Butterfield and the soldier made their escape, while the Indians (one of the party being left in charge of Mrs. Butterfield) went in pursuit of him. ‘Joe’ made for the woods, several Indians in full pursuit, and finding them gaining upon him, he turned about and presented his gun as if to fire. The Indians, fearing his fatal aim, fell upon the ground, and Joe took to his heels for life. Again the Indians gained upon him, and ‘Joe’ again presented his trusty gun, and for fear of it the Indians again threw themselves upon the ground. This was repeated several times, until ‘Joe’ had almost gained the thick woods, when one of the Indians, despairing of taking him alive, and fearing he would escape them, fired upon him, breaking the arm with which he held the gun. The gun fell to the ground and ‘Joe’ redoubled his speed. But just as he gained the wood, a shot struck his thigh and he fell to the ground. His fall was the signal for a yell of triumph from the Indians in pursuit. When they came up to him, they expressed their pleasure in no measured terms. ‘Now, Joe,’ said they, ‘we got you; you no tell English, again, we come!’ ‘No,’ retorted Joe, ‘Cap’n Butterfield tell *that* at Pawtucket.’ ‘Hugh!’ exclaimed the Indians, the thought just striking them that the soldiers at the block-houses, at Pawtucket or Dunstable, alarmed by the whites who had escaped, would be upon them in a short time. There was no time for delay. Joe could not be carried away, and one of them buried his hatchet in the head of the prostrate Indian. Thus died ‘Joe English,’ the faithful friend of the white man. The services of ‘Joe English’ were considered so meritorious that a grant was made to his wife and two children, by the Legislature of Massachusetts, because, as the words of the grant have it, ‘he died in the service of his country!’ ”



MRS. SARAH THERESA WASON.

She is the daughter of Capt. John Lamson, born March 18, 1821. Mrs. Wason was educated at the district school, and at New Ipswich Academy. Feb. 22, 1843, she became the wife of Mr. Abram Wason, a worthy farmer residing near Joe English, on a farm once owned by Dea. Robert White. Mr. Wason was the son of James Wason, a brother of the late Dea. Robert Wason. The children of the late James Wason are: Thomas, who married Mary Emeline Cowdry, of Lunenburg, Mass., Jan. 5, 1836. His second wife was Mary Ann Lawton, of Shirley, Mass., who was married April 2, 1851. He married, for his third wife, Harriet Lawton, of Shirley, Mass., Feb. 22, 1855, and resides in Mount Vernon, N. H. Robert married Martha F. Murray, of Charlestown, Mass., April 8, 1841. He married, for his second wife, Harriet Hall, of Charlestown, Mass., in 1852. Alcinda married Perley Batchelder, of Mount Vernon, N. H., July 8, 1841, where they reside. David married Julia M. Leeland, of Somerville, Mass., Dec. 25, 1843, and resides in California. William married Frances Hazeltine, of Amherst, N. H., Sept. 30, 1847, and resides in Watertown, Mass. James Putnam married Eliza Baker, of Billerica, Mass., Oct. 1847, and resides in California. John died Dec. 25, 1845, aged 20 years. Horace died Nov. 13, 1847, aged 29. William died Oct. 12, 1855, aged 43.

Mrs. Wason's poetical taste has been inspired by the bold and delightful scenery amid which she has lived, by the broad acres her husband has tilled, and by the flowers cultivated with her own care. Her occasional productions have been received with much commendation. Modest and retiring, she has shrunk from public notoriety, and, with great reluctance, submitted the hymns found in the centennial proceedings and the ensuing poem, for publication: —



JOE ENGLISH MEMORIES.

Dost remember, dear Joe English,
Thine ancient, youthful day,
How creation's mighty Maker
Fashioned thine eternal clay?
Hast thou stood in silent grandeur
These thousand, thousand years?
Thy face uncovered, upward turned
To Him who rules the spheres?

Dost remember, dear Joe English,
If thou hadst another name
Before the red man christened thee,
When the early English came?
Didst thou guard their "smoky wigwams"
As thou hast the white man's home,
And love and cherish Uncas' tribe,
And tribes before them, gone?

Dost remember sixteen ninety,
How the council-fire burned bright,
When young Joe English's doom was said,
For his friendship to the white,
And a wily, red-faced warrior,
In skulking, Indian style,
Went to hunt the missing culprit
Round thy huge, old granite pile?

That amid the silent darkness
The doomed one lurked anear,
The hot blood mounting to his brow
Such black treachery to hear,

And with light, elastic footstep
 Overtook his crafty foe,
 And his deadly English musket
 Laid the dusky savage low ?

Rememberest thou when Tories
 "Burned the Pope" among the trees ?
 ('Twas the effigy of Washington
 That swung in the autumnal breeze,)
 How they came again the next year,
 To repeat their much-loved fun,
 And party spirit grew so strong,
 That the Tories had to run ?

Those were days when dreaded witches
 Held an undisputed sway,
 And took the cattle from their stalls
 To the scaffold on the hay ;
 Used to hide within the cream-pot
 When the churning days came round,
 And the heated poker's burning mark
 On the witch was *always* found.

Dost remember, dear Joe English,
 How they searched thee, o'er and o'er,
 For the pot of hidden treasure,
 And the gold thou hadst in store ;
 And no richly hidden treasure,
 Neither gems of gorgeous hue,
 But thy solid granite boulders
 Ever met their longing view ?

That for miles around the country
 Mysterious lights were seen
 Flitting round thy sacred summit
 When the darkness reigned supreme ?
 That the goblins, ghosts, and witches,
 And the money-diggers' crew

Vanished when the light of morning
 Streaked the distant eastern blue?

Dost remember, dear Joe English,
 The cottage, mossed and brown,
 Reared upon thy northern summit,
 On a green and grassy lawn,
 Where the eye could ever linger
 On New Hampshire's "Crystal Hills,"
 On her silvery lakes' deep settings,
 On her winding, rushing rills?

Far up, within that mountain home
 A group of children fair
 First conned their life's great lesson from
 Their mother's earnest prayer,
 Sadly gazed their farewell parting
 By that humble cottage door,
 With their buoyant hearts *so trusting*
 In the untried world before.

That youthful boy of golden hair
 Wears honor's radiant crown,
 And fortune's smile is over him,
 And showers her blessings down.
 Bright, shining laurels, ever green,
 Are upon another's brow,
 As he sits in stately council
 With our mighty nation now.

Dost remember, dear Joe English,
 Among thy many joys,
 Those Western troops, a numerous throng
 Of right merry girls and boys,
 How they grew to manhood's portion
 In thy bracing mountain air,
 How their sterling self-reliance
 Sought other homes and cares?

Dost know, that he of gifted mind
 Early passed away from earth
 To where the flowers immortal bloom,
 Where no ties are torn by death?
 Another loved one sweetly sleeps
 'Neath Mount Auburn's sacred dust,
 Who gave, with liberal hand and heart,
 God's blessings held in trust.

Life's fleeting years have sped away,
 And one among that band
 Is telling messages from God,
 In a far-off Western land;
 Another wields the golden wand
 So many fail to win, —
 'Mong Brookline's splendid palace homes
 His princely home is seen.

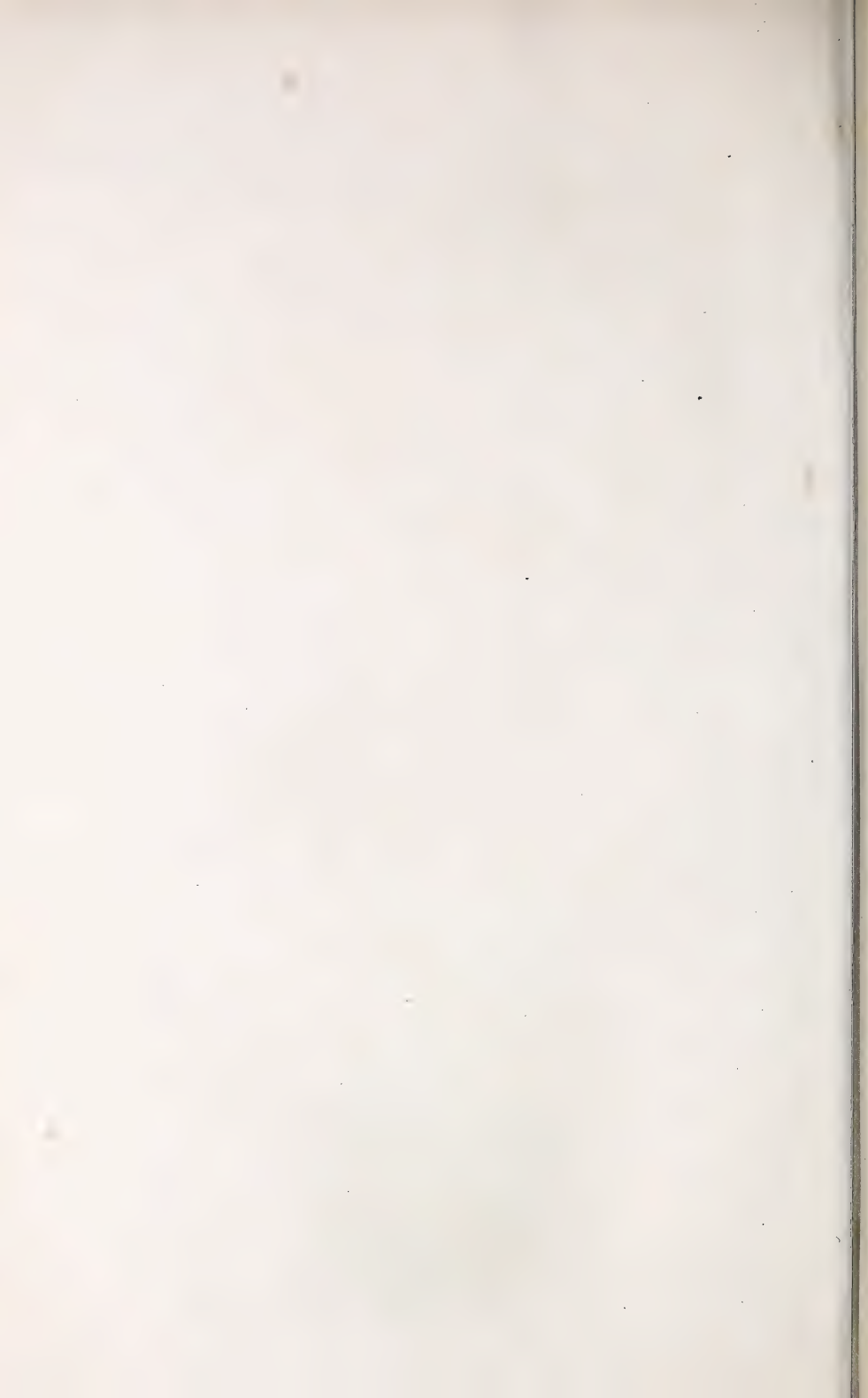
Within a sheltered, sunny nook
 Adown thy fertile vale,
 A once delightful, pleasant home
 Yet stands the threatening gale,
 Lived one who served his country well
 In Revolution times,
 Who crossed old ocean's foamy deep
 To many foreign climes.

Long time ago, in life's young morn,
 A proud, impulsive boy
 Went forth from out that early home,
 In a seaman's bold employ.
 The waves dashed o'er the noble ship
 In a tempest-storm, one day; —
 These sixty years his bones have slept
 In Chesapeake's sandy bay.

Remember'st thou, in by-gone days,
 Doctor Hugh McMillen's fame,



RESIDENCE OF EXECUTIVE MASON



His wondrous skill in medicine.

And the trials he o'ercame ?

There're many legends told of him

Where thy loved name is known ;

His cool, shrewd, philosophic mind

Stood undaunted and alone.

His father bore an elder's part

In the church's earliest call,

And filled an honored member's seat

In the legislative hall ;

His numerous sons and daughters,

His descendants scatter wide,

From northern shores and southern clime,

To Pacific's peaceful tide.

Close nestled 'neath thy changeless face,

Two homes stood side by side,

Whose heads were elders in the church, —

Whose sons are scattered wide,

And "when mankind were wrapped in sleep,"

At midnight's mystic hour,

Devouring flames consumed those homes

With reckless, fearful power.

Know'st thou that California's land

Has mystic charms untold, —

That many reared among thy homes

Have sought those mines for gold ?

That one gathered rich treasures up

With earnest, careful hand,

Then came to breathe life's last fond sigh

Among his household band ?

There, grassy mounds are over some

Who never came again ;

And oh, the weary days and nights,

When the fever burned their veins !

No loving mother near, to bathe
 The aching, throbbing brow,
 Or say sweet words of gentle trust,
 As the passing spirit bowed.

Dost thou know our first loved pastor
 Lived anear thy mountain throne, —
 That his children oft have gathered
 In the old ancestral home?
 Grandsons twain went forth in honor
 From old Dartmouth's classic hall,
 And another's heaping treasure
 Where the golden cascades fall.

Dost remember, dear Joe English,
 In seventeen seventy-nine,
 When good old Deacon White lived here
 In vigorous manhood's prime, —
 Of the quaint, old-fashioned wedding,
 When his daughter 'came a bride, —
 Of the three days' jovial feasting
 Ere she left his home and side? —

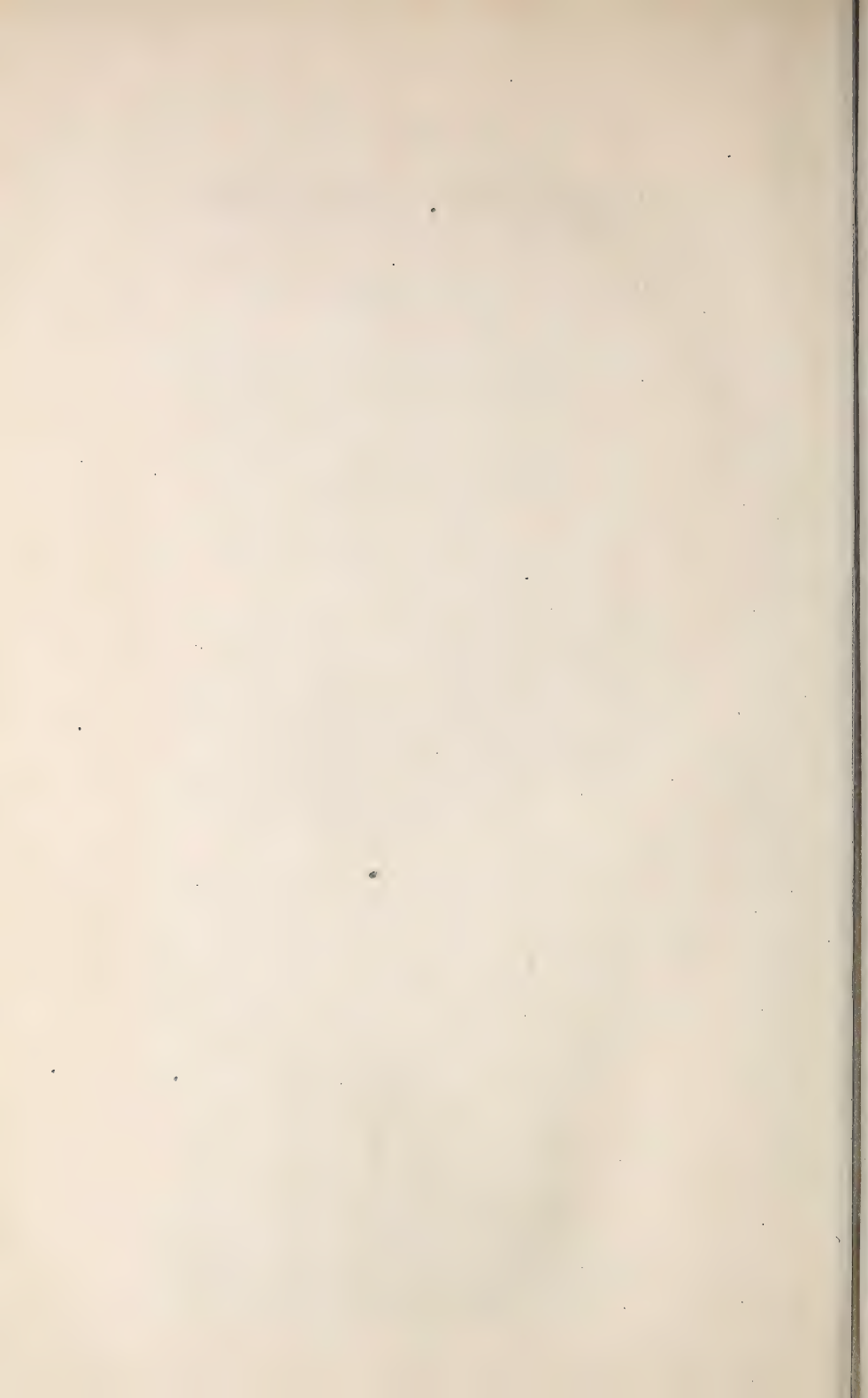
That this dear old, ancient homestead,
 So rich in scenery grand,
 Has been the dwelling-place of scores
 In this our far-famed land? —
 That sorrow mingled with their joys
 In the days of long ago,
 When some dear, cherished form was laid
 In the grave so cold and low?

Know'st thou our loyal-hearted sons,
 Whose names we're proud to tell,
 Were cradled 'mid these granite hills,
 And drank at Freedom's well?
 They said "Good-by" to friends and thee,
 To their childhood's cherished home:

They've gone to plant our nation's flag
Where bold, rank treason roams.

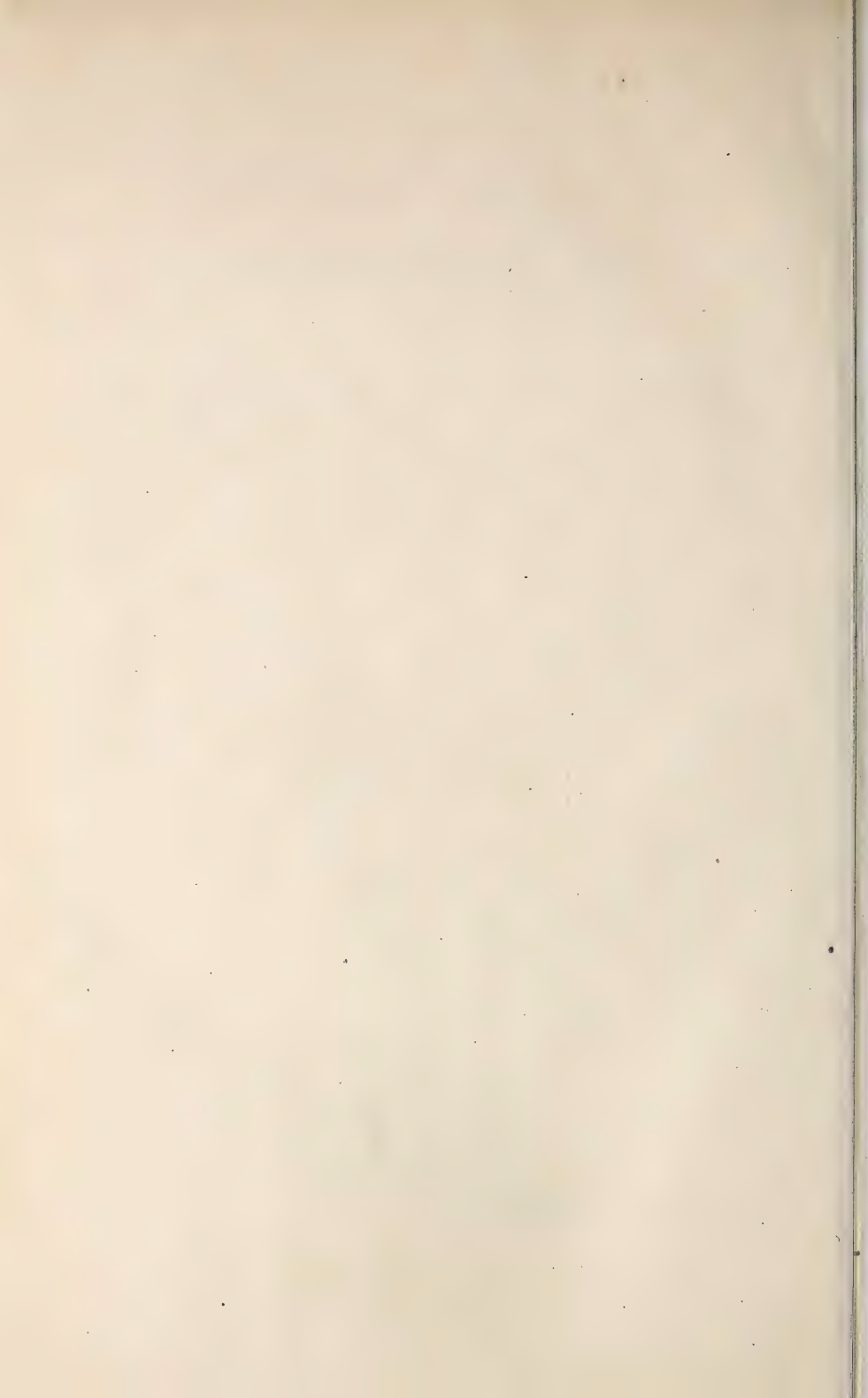
Dost thou know, dear old Joe English,
'Tis our centennial day,
And eager, longing eyes have come
From homes far, far away,
To gaze once more upon thy face,
Once more review past scenes,
Once more recall youth's ardent hopes,
And childhood's sweetest dreams ?

Dost know, dear, changeless, silent friend,
That our lives are passing on ?
Soon for us the keenest joys we feel
Will be numbered o'er and gone ;
Soon the loving hearts that cherish thee
With tenderest memories green,
Will faint and falter in life's work,
And the grave will come between.



REV. HIRAM WASON.

He was son of the late lamented Dea. Robert Wason, and was born December 18, 1814. He united with the Presbyterian Church in 1831, and began to fit for college the following year, attending the first of a series of select schools in New Boston, taught in the Long Hall, by Wm. Hall. He completed the preparatory course at Francestown, and entered Amherst College in 1834, graduating in 1838, and immediately commenced teaching in New Ipswich Academy. His health failing, in the autumn of 1839, he went South, and spent nearly a year teaching in a private family in Georgia. Returning North, he spent one year at Andover Theological Seminary; but for the sake of milder winters went to New Haven, Ct., and remained the two following years in the Theological Seminary there. In 1843 he was licensed by the Londonderry Presbytery, at Greenfield; and the same year went to the West, and spent a short period in Lane Seminary, and soon began to preach at Vevay, Switzerland county, Indiana; where he remained until 1857; since which time he has been at West Creek, Lake County. On entering the ministry Mr. Wason was embarrassed by feeble health, and yet has been unable to preach but one Sabbath for nearly twenty years. While at Vevay he taught a select school from four to nine months yearly, during seven of the years of his stay there. In October, 1844, he married Betsey R., daughter of Timothy Abbot, Esq., of Wilton, N. H., and has one son and two daughters. Mr. Wason is a highly successful and faithful minister; retaining the spirit and principles in which his earlier days were nurtured, and is remembered with interest by the church and community among whom repose the ashes of his beloved father and mother.







J. B. Ford's lith.

H. W. W. W.

THE PAST AND PRESENT—THE CONTRAST.

MR. PRESIDENT, —

The hundredth anniversary of the first settlement of New Boston furnishes an occasion for mingling our sympathies, and for indulging in pleasant and grateful recollections. The early history of our native town is full of interest to all her sons and daughters. Here our fathers endured hardships and privations, and their descendants are now enjoying the fruits of their labors. We now stand upon the horizon that divides two centuries. In looking over the past we find the changes have been great; the physical changes are the most obvious. On every side cultivated farms and buildings, for the comfort of man and beast, now greet the eye. The first settlers saw nothing but one dense forest, with no trace of the white man save here and there the marks of the surveyor's axe. The first thing to be done was the construction of a rude cabin on some sunny hill-side, or sheltered valley;—not always the most comfortable for winter or convenient in summer. The modern housekeeper would have her ingenuity taxed to apply the same room to the purposes of parlor, sitting-room, dining-room, kitchen, bedroom, chamber, and cellar. The furniture of such a dwelling must correspond both in quantity and quality, and yet, in that cabin, the stranger and the visitor were always made welcome. Besides the purposes of living, the early dwellings were factories also, for in most of them was found a place for the card, spinning-wheel, and loom. They manufactured most of their table-linen, bedding, and wearing apparel,—not only the clothing for every-day wear, but the clean attire for Sundays and festive occasions.

In contrast with the cabin of the pioneer, there now stands the neatly-painted cottage or mansion, arranged for comfort and convenience, and furnished with all the improvements and

luxuries of steam and telegraph days. For many of the everyday conveniences which we enjoy, our ancestors had no word in their vocabulary.

Substantially built and well-filled barns, furnishing food and comfort for large stocks, stand in striking contrast with the rude hovel, built of poles, and covered with hemlock or pine boughs, to furnish protection to the only cow, the main dependence for family food. If the family were able to own, and had the means of keeping them, a yoke of oxen were added to the stock; these performed the double labor of service on the little farm and journeys upon the road. They had but little use for the horse, and none for the carriage. Their visiting, marketing, and journeys were performed with an ox-team. Even after horses were in common use, carriages, except the one-horse square-top chaise, were almost unknown. All rode on horseback, and the horses always carried double; often a child in the mother's lap, and another on the pommel of the saddle before the father.

They had not the semblance of roads, but followed paths or trails over the most convenient ground, guided by marked trees. Frequently there were not even pole bridges over the streams, and when they were swollen, and there was no ferry, they must wait till the waters subsided so that they could ford the stream. This often caused a delay of many days on short journeys, and there was no help for it. Store-bills then were not large. A yearly journey to Londonderry, Newburyport, or Salem, to sell the overplus of farm products, and to purchase necessities for the year to come, sufficed for shopping.

Mills were then scarce, and often far distant; and when it was impossible or difficult getting to them, the corn, rye, and barley were prepared in various ways at home for family food. Their fare was simple, wholesome, and nutritious. The "Indian Johnny-cake" baked on wooden trenchers by the fire, the bean, or corn-porridge, and barley-broth (eaten in the wooden bowl or pewter basin or porringer, with a pewter spoon) never gave our grandparents the dyspepsia. We dare not say that the first settlers were not happier, and even more useful in laying the foundations for generations yet to come, than we, their descendants, who inherited the fruits of their labors. They were then honest men, and sincere worshippers of God.

They were in the habit of attending meeting in heat and cold, in storm and sunshine, roads or no roads. There was no danger of breathing confined air in any of their places of worship, on a windy day, nor were any made sick or faint, after a cold ride, by going into a church well warmed by stove or furnace, and no one became drowsy or listless from sitting on well-cushioned or inclined-backed seats.

The only compensation in those days, for our present comfortable places of worship, was the family foot-stove, which was considered the property of the mother. The little ones who sat nearest to her would have the advantage of putting their toes and fingers near it, while the larger ones, as they sat on all sides of the old square pews, would extend their feet toward the radiating heat, or rap their boots together, waiting impatiently to have the minister say, "Finally." The older men would bear cold patiently, showing what they could endure for religion's sake, while the young men bore it bravely, lest their reputation for hardihood might suffer in the eyes of the gentler sex. The minister, boxed up in the old-fashioned pulpit elevated far above the congregation, as if it were colder in that airy height, often preached having on a surtout buttoned up close, and a heavy cloak over the shoulders, with thick gloves or mittens on the hands; not very conveniently dressed for oratorical effect. Between the two services the boys and those who could not well endure the cold, would scatter to the post-office and tavern, where it was known that good fires were kept, and while the men would stand round the bar to get that which was then believed to be invaluable to keep out the cold of winter and the heat of summer, the boys would monopolize the heat of the large fireplace filled with wood. The more gallant and self-denying portion of the men would take the family foot-stove, and replenish it with good live coals for the afternoon service and homeward ride. Those times have long since passed away, and now most places of worship are as comfortable as a private sitting-room, summer or winter.

The first two generations passed away before the sound of any bell floated down the valleys and over the hills, to call the people together for worship, to tell the most suitable hour for

breakfast or dinner during the week, and what would be the proper time for steady folks to retire to rest.

The bell is even made to speak a language when it rings and tolls out of season. It announces the fact to all the inhabitants of the town, that a *man*, *woman*, or *child* has passed away; and then the solemn toll, beating the slow, measured step to the grave, reminds the living of their destiny.

Great changes have taken place within the memory of many now living, in regard to some of the customs, — changes which are real improvements in civilized life. The time has been when no wedding would take place without the free use of wine, and generally that which was much stronger. It is said that a barrel of rum was often provided for the occasion, and then a drunken frolic would last for several days. Now, it is rare that even wine is provided publicly for the occasion.

The change is equally great in regard to the general use of intoxicating drinks. If there are as many drunkards now as formerly, and as much liquor consumed (as is claimed by some), the number that use it is certainly less. It is within the memory of many of us, that not a single farmer in town thought of harvesting his hay or grain without rum; when not a single building was raised, or any special gathering made, without rum; and when it was not known that any man or boy refused to drink from principle. Good men drank, believing that it was right and beneficial. It was offered to the minister when making his parochial calls, and not generally refused; to the family physician when he came to see the sick, and to friends when they came to make an afternoon or evening visit. All merchants kept it on one end of the counter to sell by the glass or to give their customers. Even at the solemn rites of the burial-service it was not forgotten or omitted. After the religious services at the house, and before going to the grave, the glass was first passed to the minister, then to the near friends and more distant relatives. Those who were to act as bearers were next served, and then it was freely offered to all the neighbors and citizens who had gathered for the occasion. Those living at the close of the century can well judge of the change that has taken place.

In education there has been an advance. At first, the schools

were limited from necessity, — limited in number, length, and excellence. They had not the means to hire teachers of suitable education, nor were such persons easily obtained. The log school-house or a small room in some private house, early gave place to the red frame school-houses, and the red ones are rapidly yielding to the neatly-painted white ones. There is ample room for the next century to improve on the past. The school-house should have a pleasant and healthy location, with ample grounds for recreation, well-fenced and ornamented with trees. The interior should be arranged for health and convenience. In other words, let the house where the child receives the first elements of an education be an attractive place, and it will exert a lasting influence on both mind and heart. One of the main impulses to education, and that which has done more than any other one thing to elevate the standard of education, was the inaugurating, in New Boston, a select school in the autumn of 1832. This brought together the best scholars from the various school districts in town. It was, in reality, a sort of graded school system, for the school was made up almost entirely of town scholars. This school was kept up for many years. It was the means of fitting numbers for teaching, and for years New Boston furnished more school-teachers than any of the neighboring towns. It also stimulated others to acquire a liberal education; for previous to this, only a few had graduated. Other changes might be mentioned, did time and space allow. In early times, when families were few and land abundant, the children settled mostly in the vicinity, and pursued the avocation of their fathers; but in these days of steam communication, and the multiplying of trades, the children emigrate. Now they are found engaged in almost every branch of business and every profession, and scattered over a wide extent of territory.

But there have been painful changes, that I have not mentioned. Every house has its story of joy and sorrow. Death has been here; and nowhere can the history of change and sorrow be so plainly read as in the graveyard. There sleep the fathers, — forever sacred be their graves! There, too, lie our kindred and neighbors and friends. Through these changes we, too, must pass. The blessings we inherit we only hold in

trust, to transmit, after we have *improved* them, to our descendants. It is the duty of the present generation to honor the memory of the past, emulate their virtues, and cherish all that is really good, so that the coming century may stand in happy contrast with the present in all that is pure and ennobling.

SABBATH SCHOOLS.

"At a meeting of a number of heads of families, and others, patrons of the Sabbath school in New Boston, holden at Mrs. Moses Whitney's hall, in said town, on Friday, the first day of October, 1819,

"Motion being made to choose a chairman, the Rev. E. P. Bradford was chosen, and took the chair accordingly.

"Motion was then made to choose a clerk, and Joseph Cochran, Jr., was chosen to officiate in that office.

"Proceeded to open a contribution for the purpose of purchasing books for premiums, to reward the youth and children composing the Sabbath school, for their industry in committing and reciting portions of the sacred Scriptures."

From the foregoing, taken from a document which came into our hands, it appears that a Sabbath school was organized in the Presbyterian congregation as early as 1819. Its organization was very simple: classes were formed, and teachers appointed, and the work to be done was to commit and recite passages of Scripture. It was a school for children only; yet, it would seem, from the large and enthusiastic meeting referred to above, and from the character of the men that composed it, and the amount subscribed, that there was no want of interest in the enterprise on the part of parents. The enthusiasm of the pupils was great, as appears from the number of verses of Scripture committed and recited. The whole number of classes was eight, four male and four female. The whole number of teachers, eight; assistant teachers, eight; and the whole number of pupils was 43 males, and 75 females. The boys recited 9,786 verses, and the girls 29,994.

Class No. 1 consisted of 10 boys, from 14 to 16 years of age:—Jeremiah Cochran, Rodney Cochran, John Kelso, Jr., Hiram Lynch, John Fairfield, Jr., Hiram McIntosh, Lincoln H. Flint,

Jesse Colby, Joseph B. Cochran, and John Howe. Their teacher was Moses Whitney, and the highest number of verses recited was 559, by Jeremiah Cochran. The whole number of verses recited by the class was 1,596.

Class No. 2 consisted of 10 boys, from 11 to 13:—Peter Crombie, James B. Gregg, Jonathan Cochran, Sumner Cristy, Alfred Cochran, Nathaniel Patterson, Silas Cochran, Daniel Lynch, Haskell McCollom. Their teacher was William Jones; and the highest number of verses recited was 1,116, by James B. Gregg; the next highest, was by Jonathan Cochran, 628. The whole number of verses recited by the class was 3,866.

Class No. 3 consisted of 9 boys, from 9 to 12:—Samuel C. Whiting, Elbridge Wason, Isaac Giddings, Jr., Absalom Dodge, Sylvester Dodge, Gilman McCurdy, William W. Peabody, Lyman Marden. Their teacher was Deacon R. Wason; and the highest number of verses recited was 511, by Calvin Whiting; the next highest, 505, by Samuel C. Cochran. The whole number of verses recited by the class was 1,492.

Class No. 5 consisted of 14 boys, from 5 to 8:—John B. Wallace, William Wallace, John Crombie, John C. Henry, William Bradford, George W. Clark, Jacob Dodge, Ephraim Cristy, William P. Cochran, William C. Campbell, James Marden, Thomas H. Cochran, Albert Dodge, R. C. Cochran. Their teacher was Robert B. Cochran; and the highest number of verses recited was by William Bradford, 456; the next highest, 264, by Thomas H. Cochran. The whole number recited by the class was 2,832.

Class No. 5 consisted of 18 girls, from 13 to 16:—Marinda Cochran, Susannah Leach, Syrena McMillen, Louisa Beard, Nancy McCurdy, Margaret R. Cochran, Letitia Cristy, Eliza Beard, Jane Livingston, Anna Marden, Eliza Dickey, Harriet Crombie, Hannah Peabody, Eleanor Giddings, Louisa Butler, Hepsibah Flint, Jane Gregg, Jane Wilson. Their teacher was Mary B. Cochran, assisted by Miss Burns; and the highest number of verses recited was 1,206, by Letitia Cristy; the next highest was 873, by Hannah Peabody. The whole number recited by the class was 9,112.

Class No. 6 consisted of 17 girls, from 11 to 12:—Adeline

McMillen, Caroline McMillen, Charlotte Fairfield, Lucretia Livingston, Cordelia Clark, Asenath Dodge, Sally Smith, Mehitable Giddings, Relief Dodge, Sophronia Cochran, Rebecca Clark, Frances Smith, Margaret Ann Cochran, Lavinia Wilson, Sabrina Wilson, Abigail H. Flint, Rebecca Pinkerton. Their teacher was Miss Sally Lamson, assisted by Betsey Wilson and Lydia Cochran. The highest number of verses recited was 1035, by Sophronia Cochran; the next highest was 896, by Lucretia Livingston. The whole number of verses recited by the class was 8,953.

Class No. 7 consisted of 16 girls, from 5 to 10:—Mary Cristy, Eloisa Dodge, Augusta Kelso, Nancy Eliot, Anna Hooper, Hannah Hooper, Rachel Smith, Annis Cochran, Ann Clark, Frances Moor, Elizabeth Peabody, Mercy Cochran, Jane Wilson, Mary E. Cochran, Clarissa W. Collom, Mary Emily Cochran. Their teacher was Miss Frances Cochran, assisted by Sally Gregg and Harriet Cochran. The highest number of verses recited was 864, by Annis Cochran; and the next, 801, by Augusta Kelso. The whole number recited by the class was 7,198.

Class No. 8 consisted of 24 girls, from 4 to 8:—Nancy Richards, Sarah Hooper, Anstis Bradford, Nancy Cristy, Emily Whiting, Lucy Adams, Lydia Adams, Ellis Hooper, Phebe Patterson, Mary Jane Wilson, Ruhamah Cochran, Elizabeth Ann Peabody, Abigail Fairfield, Mehitable G. Marden, Clarissa W. McIntosh, Almena Dane, Dolly George, Clarinda Smith, Betsey Dane, Margaret Cochran, Elizabeth Dodge, Mary Patterson, Mary Whiting. Their teacher was Roxanna Whiting, assisted by Jane Cochran and Lydia Cochran. The highest number of verses recited was 511, by Sarah Hooper; and the next highest was 449, by Anstis Bradford. The whole number recited by the class was 4,731.

The whole number of verses recited by the school was 39,780.

This school continued seventeen weeks; and the premiums were trifles,—cheap books or tracts, no one exceeding in value twenty-two cents, few exceeding ten cents. These were given as rewards not anticipated, for the meeting referred to was held near the close of the school, and Rev. Ephraim P. Bradford was authorized to obtain the books, and deliver them to

the teachers, to be given to the pupils. And, true to their generous character, before the meeting closed they voted, unanimously, "That the thanks of this meeting be presented to the instructors and instructresses for the ability, fidelity, and impartiality they have manifested in the discharge of their duties, in instructing the youth and children composing the Sabbath school in this town, the present season."

This mode of sustaining the Sabbath school continued for some years, with slight modifications. At length, catechisms and question-books were gradually introduced, and for years past the school has extended through the entire year, receiving a large infusion of the adult portion of the congregation. Though the congregation has diminished, the Sabbath school has increased in numbers; to-day, June 20, it numbers 207 pupils, with 22 teachers, and as many classes, while an increased interest is felt to have more of the Bible committed to memory than during the few past years.

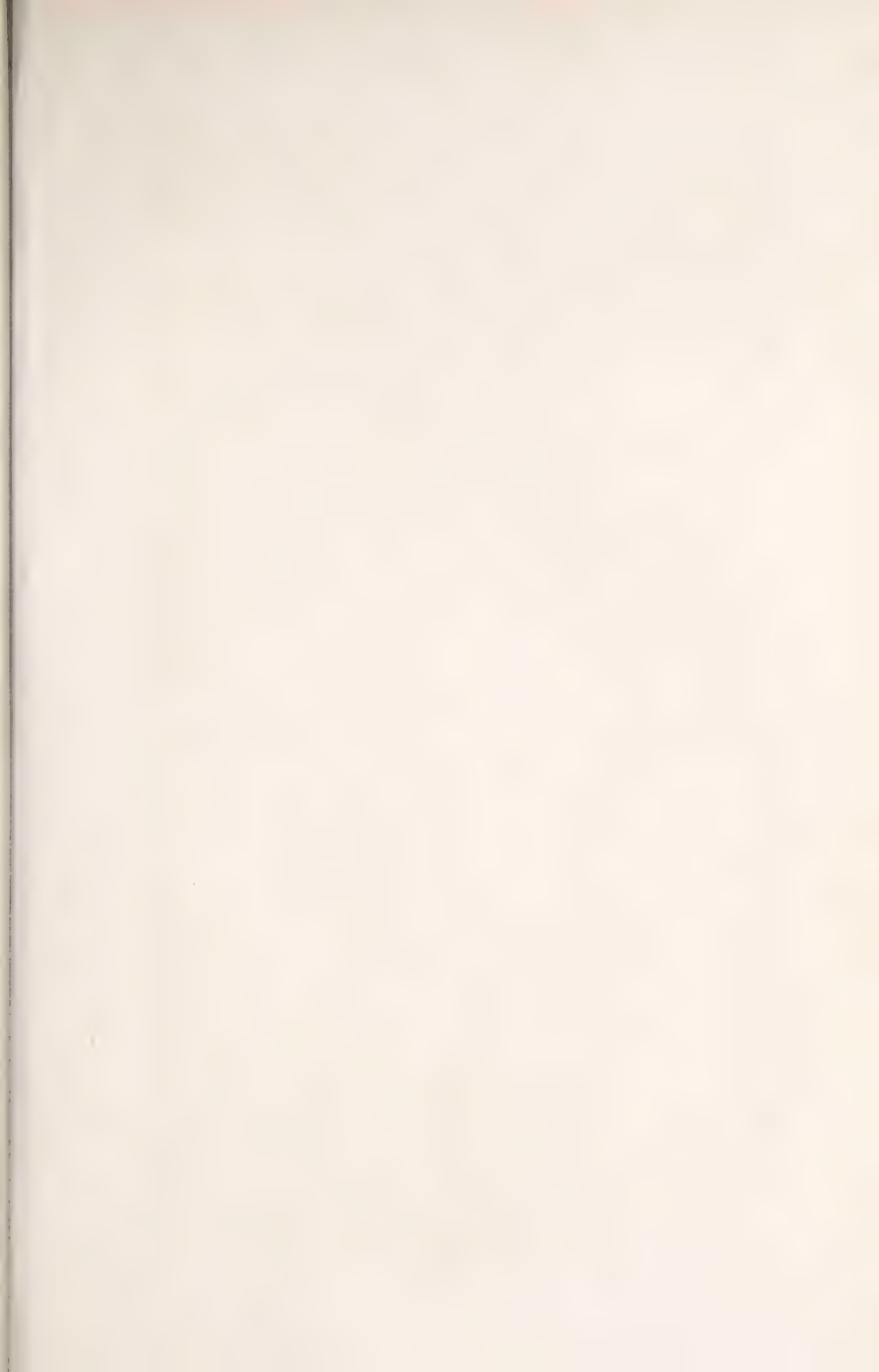
Knowing the men and women who have been trained in this Sabbath school, who yet remain on the old homesteads or have gone to other localities, it is not easy to close our eyes to the fact that this institution has proved an incalculable benefit to at least two generations, and promises benefits equally great to yet other generations. The smiling faces and sparkling eyes affirm the pleasure which children feel in attending. It is here that the intellect is quickened, as well as the heart improved. It is here that self-respect is inspired, and noble resolutions are made, which give direction to conduct and form the character for subsequent life. It is here that jewels of the church as well as of the household are burnished, and from those here disciplined will come forth the brightest ornaments of the church and the greatest blessings of the State.

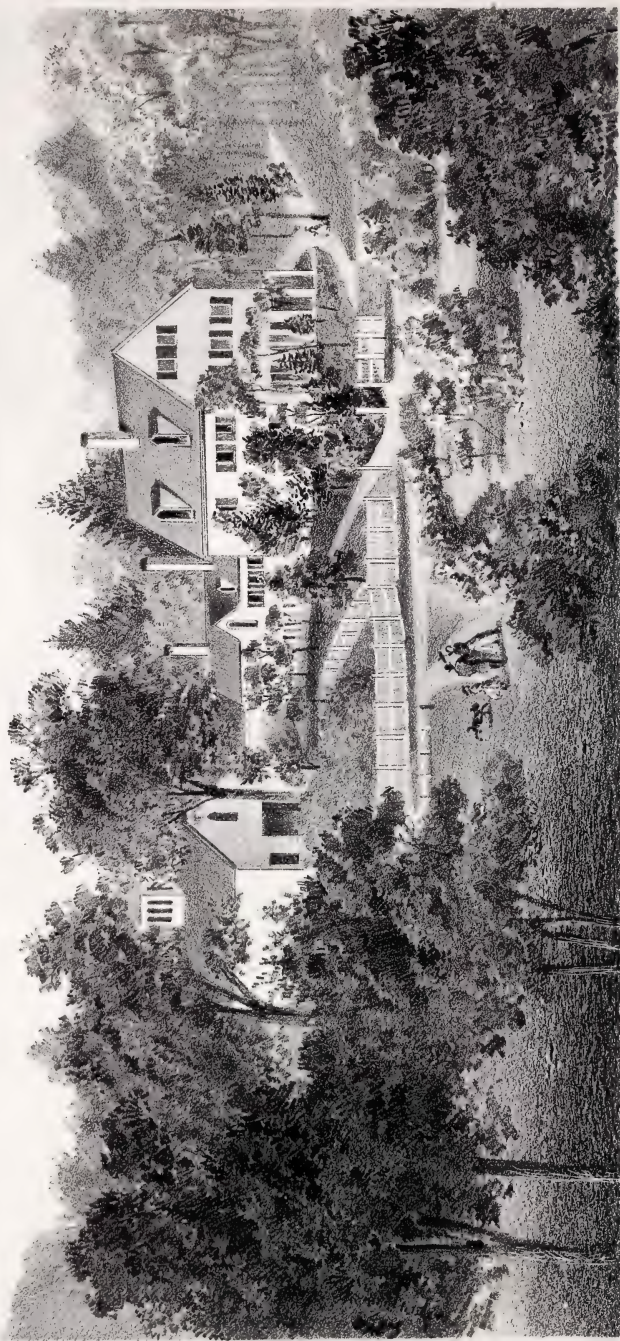
Although the introduction of the Sabbath school into the Baptist congregation transpired at a later date than into the Presbyterian, still it has been no less a blessing to that portion of the community.

During the past two years, through the efforts of the pastor of the Presbyterian Church, three schools have been organized and sustained by the citizens in as many different parts of the

town remote from the meeting-houses. Much interest has existed in these, and no little good has been done. That in the west part of the town, under the superintendence of Dea. Marshall Adams, has had nearly a hundred scholars, including children and adults. The interest in this school has been greatly heightened, and its benefits multiplied, by a good library of one hundred volumes the first year, and the addition of seventy-five the second;—the generous gift of Mr. Marshall C. Adams, of Jaffrey, the worthy son of the superintendent, who has not forgotten the home of his childhood, nor lost his interest in an institution that blessed his youth. This thoughtfulness of Mr. Adams deserves special commendation, as being the first and only gift, of any note, received from her many and prospered absent children, by the town. It strikes us as a little remarkable that, of the two generations of men whom New Boston has sent forth, most of them nurtured in her churches and trained in her Sabbath schools, not one of them—good men and highly prospered abroad—has ever made a thank-offering to the Sabbath school in which he was taught, the church in which he was nurtured, or the town in which he was reared, except Mr. Marshall Adams, the first-born of a family of thirteen children, all of whom are now living, and having hope towards God through our Lord Jesus Christ. Has it been the result of thoughtlessness, or have other places made imperious demands upon all their charities? Or have they ceased to feel a lively interest in the place of their young life's activities and advantages? Or do they still think of the town with its population of 1820, and the large crowded assembly on the hill of mighty men and noble women, with ample means of obtaining all they need, forgetting that the population of the town has been sadly changed and reduced by the exodus of her sons and daughters,—that the churches where they worshipped are no longer thronged as in days of yore? Are they ignorant that, while the virtuous and God-fearing are diminished by their going forth, the ungodly, who glory in their shame, reject all religious instruction, and, gyrating in the slime of moral corruption, are not diminished? No debt is more obvious than that which absent children owe

to the place of their birth ; to remember it affectionately, and sympathize with its struggles to hold fast the things that remain. And every absent son is honored or dishonored as the reputation of the old homestead is sustained or lowered. Nor should it be forgotten that any efforts to uphold or enhance the honor of the place of one's nativity reflects most glory on him who makes the endeavor.





Edwards Lithograph Boston

SUMMER RESIDENCE OF GERRY W. JOCHIRANT.
Methuen Mass.

HON. GERRY WHITING COCHRANE.

Mr. Cochrane was born near Joe English, March 22, 1808, being the son of Mr. John Cochrane. His early youth was spent on the farm and in the district school, afterwards at Pinkerton Academy in Derry, and Bradford Academy, Massachusetts, and in teaching. In 1829 he entered the store of Jacob Howe, Esq., of Haverhill, Mass., and after a service of four or five years entered upon business for himself in that place, subsequently removing to Boston, where he now resides and where he is prosecuting a large and lucrative business. For many years he has been director in several insurance companies, and in one of the largest banks in Boston. He was eight years a member of the State Committee; was chosen Presidential elector in 1860; and in 1862 and 1863 was elected executive councillor for the Essex Second District.

Mr. Cochrane married Miss Mary Jane, daughter of Rev. William Batchelder, and has three sons, — William B., Henry F., and Frederick, — all of whom have been liberally educated.

Mr. Cochrane's father was a native of Windham, and has been dead many years; his venerated mother, an estimable Christian lady, is now living in Chester, aged ninety, enjoying remarkable vigor of body and mind, waiting cheerfully her appointed time.

Mr. Cochrane has two brothers, — Hon. Robert Boyd, of this town, and Hon. Clark B., of Albany; and five sisters, — Mary B., who married Mr. Moses Hall, of Chester, whose children are Luther W., William Atwood, Mercy H., Abigail S., Nason, Clark B., Adeline, and Elizabeth; Mary J., who married William Hazelton, of Chester, whose children are William, Harriet T., Gerry W. (a lawyer in Columbus, Wisconsin), George C. (a lawyer in Wisconsin), John Franklin (a lawyer, now

Brigade Quartermaster in the Army of the Potomac), Sophia P., living in New Boston, Marinda living in Chester, an invalid, and Abba S., who married Mr. Jonathan Pressey, and lives in Chester.

Mr. Cochrane is a man of large charities, with a heart for every good enterprise ; alive to the interests of education, the country, and of religion.





J.H. Bufford's Lith.

Gerry, W. Cochrane
H

RESPONSE OF HON. GERRY W. COCHRANE.

THE RELIGIOUS CHARACTER OF THE EARLY SETTLERS OF NEW BOSTON. — "First pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

MR. PRESIDENT, —

There is no truth more apparent in the history of our race than this, that everywhere and always men are laboring for the future; struggling forward to a good more or less remote, on which hangs some glittering prize, whose attainment is to fill the measure of their happiness. Whether this be one of man's mistakes or not, it is surely one of his most universal characteristics, that he is about to live. He has ever some unfulfilled desire, some unaccomplished plan, some deficiency to be supplied in his means of enjoyment, before he can dismiss his corroding care, quiet the burning fever of desire, and relax his soul into the sweet and placid consciousness of happiness. We may infer, therefore, that the tendency to live for the future, to regulate our present course of life with a primary reference to our future well-being, however abused, is eminently consonant with the nature of man; it harmonizes with those high powers of reason and reflection, which exalt him immeasurably above the brutes, and enable him, though physically confined within a narrow sphere of activity, to live in spirit throughout the entire circle of creation and the entire duration of time. In so living, man displays the high endowments, the mighty capacities, of his nature.

Society, government, institutions of learning and religion, are matters of formation and growth. They are the result of earnest thought, practical wisdom, and experience. God desires that man shall be happy; but under the arrangements of a wise Providence he must *labor* for it. For the production of a result so devoutly to be wished, he must coöperate with the

laws of nature and of grace. *Progress* has been, is, and *must* be, the law of our race, until earth shall be redeemed from the thralldom of sin, and converted into another paradise. If one nation has lost the line of advancement, another has seized it, and so the world has gone forward.

It must be remembered, however, that no nation is truly progressing where the Bible is not recognized as containing the great *fundamental* principles upon which all our hopes must rest, both for success in this world, and a glorious immortality beyond. Hence the importance given by our fathers to the influence of the Gospel, the pure teachings of God's blessed word ; hence the necessity that *every* people should magnify the truth, and seek *earnestly* to know him who is "The way, the truth, and the life."

Perhaps no race of men ever recognized this more than did our Puritan fathers, who, turning their backs upon the graves of their ancestors, left home and country, coming to this western world for "freedom to worship God." As we look over the history of the past three centuries, and read of the intolerance of those times, we are filled with wonder and admiration in contemplation of those noble characteristics, displayed by the long succession of Christian heroes who went to prison and death to maintain their faith. From their retreats we hear the prayer and the psalm swelling and rising from the hearts of indomitable Covenanters, driven from their homes, and suffering the loss of all things, for truth and conscience's sake. Well may we, the sons and daughters of the earlier settlers of this our native town, thank God and take courage, even in these dark and troublous times, that we have descended from an ancestry whose inflexible purpose ever was to do right and oppose the wrong ; whose sincere, patriotic, Christian devotion to the principles of eternal truth, set forth in our declaration and bill of rights, is worthy of the profound gratitude of our hearts.

Most of the early settlers of New Boston were of Scotch origin, hence their firm purpose and decision in all matters of conscience ; their iron will in surmounting every obstacle to the fulfilment of their purposes and plans, whether of a temporal or spiritual nature, never forgetting the Divine injunction, "In-

asmuch as ye have done it unto one of the least of these my disciples, ye have done it unto me." While we have been searching for facts, and studying the religious character of those men and women who, one hundred years ago, exercised a controlling influence in this town, imparting a high moral tone to the sentiments of this community, our heart has been cheered with the fact so fully established of their fidelity to Christian principles. We see them laboring to establish and perpetuate in the mind and hearts of their descendants that reverence for God and his sanctuary; that strict observance of the holy Sabbath, with all its hallowed associations and delightful duties which they themselves so fondly cherished.

No words of ours can convey to the mind the true spirit of dependence upon Divine guidance, the firm personal adherence to truth, that vigorous faith in the power of the gospel which pervaded the hearts of our fathers, so well as those embraced in their call to the Rev. Solomon Moor, to become their pastor, in the year 1767. This paper was signed by *forty-four* men, whose names have been so intimately associated together, and closely indented with the early history and prosperity of New Boston, that they will be heard with thrilling interest as they are now enunciated. The following are the exact words of that call, as found among our early records, bearing the signatures of some we have seen, with whitened locks and venerable forms, gathering around the communion table to celebrate the sufferings and death of a crucified Redeemer. Sentiments like these deserve to be *engraved* in letters of living light upon the *door-post* of every family in the town: —

NEW BOSTON, August 25, 1767.

We the inhabitants of the Town of New Boston as sensible of the repeated instances of the goodness of our Kind benefactor, particularly in smiling upon our new Settlement, so that, from a very small, in a few Years we are increased to a considerable number and the wilderness by God's Kind influences is, in many places amongst us become a fruitful field affording us a comfortable maintainance. We acknowledge that we are not proprietors of our estates in the sight of God, but stewards, and therefore they are to be improved for his honor, the spreading and establishment of his interest, and being destitute of a fixed Pastor, and having longing and earnest inclination to have one established amongst us, that we may have the Gospel mysteries unfolded, Ordinances administered amongst us, the appointed means of God's House below,

that we and our seed may be disciplined, and trained up for his House of glory above, as a Kind providence of God has opened such a door by, Sir, your coming amongst us, we are cheerfully led to embrace the happy opportunity, being well assured Rev. Sir, by unexceptional credentials as to your ministerial abilities to Preach the Gospel; and likewise as to your exemplary life which gives force to what is preached, as also the suitableness and agreeableness of what you Preach to our capacities. We therefore, earnestly imploring direction from the being that alone can effectually direct us in such a weighty and soul concerning matter, we with hearts full of well gratified affection, do in the most hearty manner, invite, call, and entreat you, the Rev. Solomon Moor to undertake the office of a pastor amongst us, and the charge of our souls forced upon your accepting this our call, as we hope the Lord will incline and move you so to do, we in a most solemn manner, promise you all dutiful respect, encouragement, and obedience in the Lord's order. As the laborer is worthy of his hire, and he that serves at the altar, should live by it, and as we have nothing but what we have received, we are willing to improve part of our portion in this life, that we may be made partakers of everlasting portion in the life to come, by the blessing of God under your ministry, and for your encouragement and temporary reward, we promise you yearly forty pounds sterling per annum for the first five years after your instalment, and after that the addition of five pounds sterling more per annum." *

The deep religious feeling that controlled the action of these men is apparent in almost every sentence of the foregoing paper. We can have no surer test of the devoutly pious character of the early settlers of New Boston than is here given us.

How significant the words, "We are not the proprietors of our estates in the sight of God, but stewards; therefore they are to be improved for his honor"! Here is a free and frank confession of entire dependence upon God, coupled with a strong desire to do his will,—a practical illustration of the parable of the talents, with the command given, "Occupy till I come,"—a full recognition of the doctrine taught by Christ and his apostles. These were the men that desired, as they here express it, not only to have their own minds and hearts disciplined, and trained for heaven, but that their children and children's children should be educated for higher and nobler duties, and become heirs of immortal glory. Some of their descendants are here to-day, witnesses for God, saved as by fire,

* See names on page 110.

in answer to their prayers, and their faithful instruction in the blessed Word of life.

Who can estimate the undying nature and the priceless value of a religion founded upon the eternal principles of truth, set forth in this "call"! Three generations have passed away since that document was signed and put upon record.

Changes, many and terrible, have come over us, and our dear native land: but our fathers' God is our God to-day, and wherever men lean upon him, and not upon their own understanding, they become an element for good, which no earthly power can overthrow. No, never! Such a community, covenanted in one bond of union to do his will, are sure to possess that practical wisdom and true conception of duty, which a devoted heart and a vigorous faith cannot fail to inspire. Their lives will everywhere and always be a never-failing attestation to the blessedness of the religion of Jesus Christ. Let us follow those men after they had settled the question of duty, in reference to devoting a part of what God had given them, to the support of the gospel ministry. Mark their language in stating their feelings and purposes to one whom they expected soon to become their religious instructor and spiritual guide:—"We, therefore, earnestly imploring direction from the Being who alone can effectually direct us in such a weighty and soul-concerning matter." How comprehensive the prayer! how full of meaning is every word!—the very embodiment of all spiritual life,—the sure evidence of a true gospel hope,—a petition that could never come from any other than a humble Christian heart, uttering its sincere desire from a sense of its wants and obligations to Him whose mighty arm upholds the world. The fruits of this connection between minister and people prove to us, who know them, that this short prayer, so accordant with the teachings of the gospel, secured the Saviour's blessing.

The charge of illiberality is often made against those men who first came into this vast wilderness to secure for themselves and their children a permanent Christian home. They are often quoted as the very personification of sectarianism in its most hateful form; enforcing a church and family government particularly severe; tending to create and foster in the minds

and hearts of their descendants a strong aversion to everything systematized and made permanent in the pastoral relation and in the administration of the gospel ordinances, so beautifully referred to and set forth in the "call."

We take peculiar pleasure, in the privilege afforded us at this time, to give our testimony on this point, and to repel these charges, which we sincerely believe to be false. If a sect or community of persons, for being tenacious of their opinions of right and wrong, — for being strict in their observance of the Christian Sabbath, and for enforcing wholesome rules in the church and family, — are to be stigmatized as bigots, then we will admit that they were guilty of the charge, and pray that God will make every son and daughter of Adam "not almost," but altogether, such as they were. For if any people ever suffered for want of just such men to stand by the minister, and give character and efficiency to the church of Christ, *we who live* in the middle of the nineteenth century are that people.

Look over any region, and you find it dotted with men (or rather the physical forms of men) marked and ticketed as not belonging to themselves, but to others from whom they derive their opinions, both in politics and religion. Such persons are never to be trusted. They have no decision, nor firmness of purpose in standing by the right and opposing the wrong; no seizing an object with a grasp of mind not easily relaxed. A proper decision, such as our fathers possessed, is not a prejudiced wilfulness, that dares act without investigation; but, when convinced of the right, they stood immovable as the mountain base. The grand characteristics of the early settlers of this town were integrity and moral courage, which gave them executive force, and raised them above all defeat, and gave them an overwhelming advantage over the faint-hearted and fickle. In a world like ours, such characteristics are indispensable to success in right. The unstable man is as the waves of the sea, tossed to and fro by every wind of doctrine. Without fixedness of purpose, a firm and consistent course of reasoning, he will be likely to sacrifice his conscience at the shrine of a short-sighted and time-serving policy. By this class of men everything is resolved into natural law and human agency. The power of God is not recognized, and he is virtually shut out of

his own creation. But to our *Christian* fathers, the element of influence and power was their constant recognition of ALMIGHTY God, to them a sure pledge of success.

Let us look, for a moment, at the every-day lives of those men who cleared these forests, erected many of the dwellings that now stand as landmarks, to remind us of the simplicity and rigid economy of those fathers and mothers, who constituted the first Christian church in New Boston, and solemnly covenanted with each other, before God, to sustain a gospel ministry; who toiled incessantly, six days in the week, and walked from one to four miles on the Sabbath, taking their children with them, to attend on the public worship of the sanctuary, sitting during a two hours' service, without fire on a cold winter's day.

Does this not prove their firm and devoted love for the teachings of God's Word, and the ordinances of his house? We have a strong and full affirmative answer, not only in their lives, but in their own language, as we quote their exact words on this point:—That we might have the gospel mysteries unfolded,—the appointed means of God's house below, that we and our seed may be disciplined and trained up for his house of glory above." The excellency, dignity, and power of such language are seldom equalled. These were the men who instituted and sustained a systematic family government, a Christian family discipline, teaching their children to reverence God, and hallow his sanctuary, and to keep his statutes, calling them morning and evening, day by day, around the family altar, from which ascended the humble petition and the heart-felt thanksgiving. Well do we remember more than one such altar where, when a small boy, we bowed with our little associates, and listened to the earnest words of some of those holy men, whose memory still lingers with many present to-day. We can never forget such men as Dea. Thomas Cochran, Deacon William McNeil, Dea. Robert Patterson, and many others, who long since were gathered into the Redeemer's fold on high. Here, too, were the *Christian* mothers. Oh, how the heart swells with tenderest emotion as we write the word, mother! Who can estimate the value of a Christian mother! See her by the bedside of her little ones, teaching them, as soon as they

can lisp the name of Jesus, to say, "Our Father who art in heaven," and tell me, if you can, the value of such instruction, the influence of such love.

What minister of the gospel, living in the middle of the nineteenth century, would not thank God for such a church to "stand up for Jesus," ever ready to counsel with and sustain the pastor in his arduous work of love? The respect, encouragement, and obedience of these parents and their children, which they promise "in the Lord's order," proves their faith and sincerity in what they considered the instrumentalities to be used for the conversion of their fellow-men, and the wisdom of the choice so unanimously made. God signally blessed them by imparting the influences of his Holy Spirit to the word spoken, in the purifying of many souls, and by continuing that connection, so prayerfully considered during the space of nearly forty years, in which there was a great ingathering of those made wise unto salvation. The church was greatly strengthened, and made a power for good to influence many generations. In the process of time, after a long and successful ministry, God called this faithful servant from his labor on earth to his rest in heaven. The people bowed with saddened hearts as they laid him in the tomb, sorrowing most of all that his work on earth had ceased, and they "should see his face no more." These praying disciples, whose hearts burned within them as they talked of Him whose voice was now silent in death, and called to mind the kind words of comfort and consolation they had received, were now found just where we may always expect to find the unwavering child of God, clinging closer to the cross as sorrow and affliction darkened their pathway, earnestly seeking that divine and heavenly light which every true Christian finds when he comes to the throne of grace, and there asks wisdom of Him who said to his own chosen disciples, "Let not your hearts be troubled: ye believe in God, believe also in me."

These pious fathers and mothers, pillars in the church, did not shrink from duty, nor falter in their efforts to secure another under-shepherd at the earliest convenient time. After repeated trials, God heard their prayers, and sent them a young man, possessed of high intellectual endowments, firm in pur-

pose, with a deep conviction of the great responsibility he was about to assume in entering upon the work of preaching the glorious gospel of the blessed God. *His* labor for the instruction of the young, and counsel to those in the vigor of life, his kind words of comfort for the distressed, his efforts in elevating the standard of piety among this people for nearly half a century, will be felt in their influence long after those who now hear me shall have passed away. Eternity alone will reveal the nature and extent of the work he accomplished for the Master, as he traversed these hills and valleys, carrying joy to every young, buoyant heart, and consolation to the sick and bereaved in sorrow's dark hour. The hallowed associations and delightful memories of the Rev. Ephraim P. Bradford are yet fresh with many here to-day, whose hearts have been made to rejoice in a risen Saviour through his instrumentality. Ay, they can never *forget him* until they shall fail to appreciate the importance of a faithful and earnest presentation of divine and saving truth.

This beloved pastor and all his early faithful associates and colaborers in the church of Christ have gone to their reward in heaven; but their Christian fidelity and the moral influence of their lives cannot fail, under God, to promote the welfare of his kingdom in years to come. "Here the flowers fade, the heart withers, man grows old and dies: the world lies down in the sepulchre of ages; but time writes no wrinkles on eternity. In the dwelling of the Almighty can come no footsteps of decay."

The old meeting-house that stood on the green hillside, with its square pews, and ever-to-be-remembered sounding-board, where our fathers worshipped for more than half a century, has been vacated forty years, but there are some present who remember the religious privileges of that house with sacred joy.

Never can we forget some of the solemn seasons that occurred within those hallowed walls, as we witnessed them in our youthful days. Semi-annually were spread the long tables around which were first gathered the aged servants of God, to partake of the holy communion; following these were the active, vigorous members of the church, and then came the youngest of the flock, all in their turn, to hear words of wisdom from this faithful minister of the Lord. The sweet harmony of

those voices in the choir, as they sung of a crucified and risen Redeemer, the earnest exhortation, the devout prayer, are all written on the tablet of our memory, *never, never* to be effaced.

As we write these words we seem to see that devoted pastor we early learned to reverence and love, with dignified and manly form, his countenance beaming with Christian kindness, rising to address the throne of grace. Oh! how those melting tones, uttered in words of humble, devout prayer, lift the soul upward and onward toward the divine life! Oh! how they impart to all who seek that higher life, holier aspirations, and a firmer reliance on the promises of the gospel, an earnest desire for a closer walk with God, and a fuller purpose to do his will.

There is something truly delightful to the Christian heart in such holy worship, such solemn, quiet communings with the Great Shepherd and Bishop of our souls. These commemorations serve to raise our thoughts from earth toward heaven, pointing the soul to that day when all the saints in glory shall be gathered around the great white throne, with their voices in harmony with that angelic choir whose heavenly music shall swell in rapturous strains when the last sound of the organ and the lute shall have ceased forever. Thus may all the sons and daughters of the early settlers of New Boston, down to the latest generation, be prepared to sing the song of Moses and the Lamb, that when, one by one, they cross the river of death, exulting angels may welcome them to the celestial city.

RESPONSE OF REV. J. A. GOODHUE.*

THE RESIDENT SONS OF NEW BOSTON. — "Theirs is a good inheritance. 'As his part is that goeth down to the battle, so shall his part be that carrieth by the stuff.'"

MR. PRESIDENT, —

The world in which we live is a wide, wide world, and man at best is a pilgrim and a stranger in it. The idea of his having anything that can be called a residence here is very imperfectly realized under any circumstances. The rapid march of mankind from the cradle to the grave, the changes which even a few short years produce upon the face of human society, are a sad and impressive commentary upon the fact that we have here no abiding place, no continuing city. The appearance of mankind upon the face of this earthly ball is like that of the ants upon a molehill which to-day are lively and busy, but to-morrow are gone forever. The idea of having a habitation and a home here on earth can be realized under the most favoring circumstances only just enough to make us appreciate the preciousness of the conditional promise of a real home in heaven, and an everlasting mansion there.

That the possession of a place on earth, which you can call your home, is an invaluable blessing, and one of the choicest and dearest in this world, no one will deny. The enjoyment of this blessing is greater, too, than we are wont to suppose. The great mass of mankind do not, except by the privation of it,

* In addition to the "Crucible," noticed in a sketch of him on page 161, Mr. Goodhue is author of an article entitled "The Preaching of Ecclesiastes," published in the *Christian Review*, July No. for 1854, page 434; also an article entitled, "Dying unto Sin with Christ," it being an exposition of Rom. vi. 2, 8, 10, 11, published in the *Bibliotheca Sacra*, and *American Biblical Repository* for July, 1857, it being the 55th No. of the former, and the 107th of the latter, page 538.

know what it is. Aside from the comparatively sparse population of the rural portions of the country, aside from the yeomanry of the land, the cultivators of the soil, the large proportion of the race follow an exceedingly unsettled, nomadic, planetary mode of life. The mechanics of the land, the artisans, the merchants, and those who follow the professions, are almost constantly subject to migration and change. Very few of the inhabitants of our cities and large towns, into which the great tide of humanity is constantly pouring, realize to any extent what it is to have a home. The major part live merely by tenantry from year to year; so that they are able to acquire no uninterrupted attachments to one locality over another. They are equally at home everywhere; which is equivalent to saying that they have no home anywhere. Even those who are fortunate enough to be the owners of the dwellings in which they live, and the soil on which these dwellings stand, can have but a very imperfect enjoyment of the home feeling. Their estates are limited within the very narrowest compass by a crowded and crowding population all around them, while the rapid march of events, like an invading army, is continually jostling them from their places as they come in the way of its onward progress.

The conditions which are necessary to constitute a real home, in the most perfect sense in which it can be realized in this world, are found among the inhabitants of the country, who are the grand producers of the land. One of these conditions is the perpetual and perpetuated ownership of the dwellings and lands which they occupy, and in connection with which their entire lives are spent and all their earthly labors are performed. The tillers of the soil are the most permanent and almost the only permanent and really *settled* class of people in the whole community. They are almost the only class who can contemplate, with any kind of certainty, the spending of their entire lives in the dwellings in which they were born, and who can look forward to a changeless occupation through life, and that upon the very same materials that have always constituted the means of their industry and the sources of their livelihood. Those who have chosen to remain by the stuff and perpetuate their family tree, in this goodly town, may have this

thought to console them, that though they may see less of the world than many others, and experience less of its adventures, they have elected for themselves a mode of life which is calculated to insure to them the invaluable blessing of an uninterrupted earthly home, as no other mode of living can ; a blessing which they are not in a position to appreciate as we do who are not permitted to enjoy or anticipate it.

One of the most difficult questions we, who have gone abroad, ever have to answer, is, Where is your home ? The only reply we can make to it is that New Boston is our native town. Aside from that we are as much at home in one place as another. There is no other spot on earth that is endeared by any sacred memories or by any ties that may not be sundered without much pain. And the question where we shall lay our bodies when we are dead, and the bodies of our loved ones, is as unsettled as it is painful to contemplate. With you who remain upon your native soil these questions require not a moment's thought. Here you were born on the same ground and under the same skies where your fathers before you have lived and toiled, and here you expect to live and labor and die, and yonder graveyard is to be your final resting-place. Rooted down thus deeply as you are, having grown up out of the soil made sacred by the industry of your ancestors, your very life is identified with the scenes in the midst of which it is your lot to perform all your earthly labors. How it must sweeten and lighten your otherwise laborious pursuits to stop a moment and call to mind the hallowed memories that cluster around you ; to remember that every foot of the ground on which you perform your daily toil has been trodden by the feet of your fathers, and that they have so oft reclined under the very same trees for shade and rest to which you are wont, in your wearied moments, to resort.

What peace and quiet, also, it must impart to your life to think of the comparative security of your earthly possessions and the unfailing nature of the resources from which you derive your livelihood. Though such scope for ambition and enterprise is not open before you as lies in the path of others, yet neither are you beset by the harassing fears by which their minds are haunted day and night in view of the

uncertain tenure by which they hold their worldly goods, and the liability that, in some unfortunate hour, their wealth and all the sources of it may be swept away, and they be left amid the strife and bustle of a selfish and avaricious world, penniless and helpless as the veriest beggar. The vibrations of the market, the rise and fall of stocks, which they watch with breathless anxiety, and on which their fortunes depend, affect you no more than a wave of the sea dashing against the distant shore affects these everlasting hills on which you dwell. Until the sun shall cease to shine in the heavens and the rain to fall from the clouds; until the wheels of Nature shall stop in their course, and day and night, seed-time and harvest, shall return no more, you will have no fears that your comfortable, though not luxurious, livings will fail to make to you their steady returns.

The voyage of your life is across a smooth and quiet sea; and though you have to toil in rowing, and do not penetrate so many seas, nor feel the winds of so many climes as others, yet you are sure of a peaceful voyage, and a safe arrival at your destined haven; — while those who go out to try their fortunes upon the wide world, though animated by greater enterprises and higher hopes, yet they also find a rougher and more stormy voyage. The jarrings and commotions of human society are most keenly felt by them. They mount up and go down with every wave, and are often at their wits' end, not knowing whether the favoring breezes of fortune shall land them high up on the shores of wealth and fame, or whether contrary winds shall lay them forever low in the valley of disappointment, mortification, and penury. Go to the thickly-settled towns and cities, the great centres of human activity, and you observe at once the constant feverishness of the life that is there spent; you witness the rapid pulse, the hurried tread, the excited, anxious eye, and flushed countenance, which make you feel as if men thought they were liable not to live out half their days before they arrive at their journey's end; while the dwellers in this goodly town pursue their peaceful avocations with as much quiet and leisure as if they had taken a lease of life for a thousand years. All but the most extraordinary waves of excitement spend their force and die away

before they reach them. Nothing, except it be some such calamity as the civil war which is now convulsing the entire nation, moves them, and that only in a modified degree. Yet the world will stand just as long, and its ends be just as fully accomplished for them as for those who spend their lives in anxious solicitude lest every day should be the last.

There is no more independent class of people on the face of the earth than the resident sons of this goodly town. The sources of their earthly livelihood are as little connected as possible with the treachery and fickleness of public opinion. The favor of no earthly mortal are they obliged to court in order to secure the privilege of earning their daily bread by the sweat of their brow. Dependent for their sources of industry and livelihood only upon their broad and fertile acres warmed by the genial sun and watered by the gentle showers of rain, and upon their faithful and obedient flocks and herds, it is their prerogative, as it is of no others, to say, —

“I am monarch of all I survey,
My right there is none to dispute;
From the centre all round to the sea,
I am lord of the fowl and the brute.”

The least of any class in the world are those who remain upon their native soil obliged to be servants to their fellow-men, and to be under the disagreeable necessity, as are the great mass of men of every rank in the cities, of constantly compromising their personal feelings, if not their consciences, for the purpose of endeavoring to secure the good-will of others, both their inferiors and superiors, for whose persons they care nothing, but only for their patronage. By no such mortifying obsequiousness and servility does the farmer obtain his earthly living. He bows down to no one but to his Maker, and has none to thank for his prosperity but a favoring Providence and his own industry.

Those who remain upon their native soil are, also, most perfectly contented with their situation and their lot of any class of people in the world; while those who roam abroad and follow a life of adventure and experiment never find the situation that precisely suits them. Having once sundered the ties that bind them to their native land, such ties are never formed again.

But independently of these natural ties, the resident sons of New Boston have as much *reason* to be contented with the lot which their nativity has afforded them as any other people. A more salubrious climate, a more beautiful landscape, a more productive soil, a more upright, moral, and peaceable community, is nowhere to be found. A more favorable portion of the earth on which to spend one's life, if one desires to live in peace, could not be assigned by a wise Providence to any mortal. The temptations and exposures which are attendant upon the path of the young, especially in our populous towns and cities, are here almost entirely unknown. It would scarcely seem possible that one reared in such a community as this should not lead a life of moral purity at least. The value of such an opportunity for rearing up the children, which a kind Providence gives us, for spheres of worth and usefulness, can be appreciated only by those who are subjected to the trying experience of educating their offspring in the midst of the mixed populations of the seaboard towns.

Above all, and finally, a more fitting spot than this cannot be found on the face of the earth for religious culture; for the implantation and cultivation in the heart of true piety towards God, and for securing a preparation to meet our common Maker ere long at the day of final accounts, and then to spend an eternity in the abodes of the blessed beyond the grave. I see not how the accumulative influences of the sacred associations and hallowed memories which come welling up from the past here to-day; the recollections of the departed, of whom yonder graveyard so vividly reminds us; the solemn associations that cluster around these holy shrines, where venerated ministers of religion were wont to lead their people in the worship of Almighty God, but who, with large portions of their flocks, have gone to their reward;—I see not how these sacred associations and reminiscences, in the midst of which resident brothers are permitted to spend their lives, can fail, under the blessing of God's Spirit, to mature and ripen them ere long for the rest of the true people of God. That this may be their portion and ours when the next centennial shall come round, is our sincere and earnest prayer.

BIOGRAPHICAL AND GENEALOGICAL SKETCHES.

THOMAS SMITH. — He came from Chester to this town about 1734, when it was an entire wilderness, and settled where the late Hiram Lull lived, in the east part of the town. He was for some two years the only white man within the present limits of New Boston, before the grant of the town was made. It was near his farm that the Proprietors built sixty dwelling-houses, a grist and saw mill, and a meeting-house, as early as 1740. Mr. Smith is said to have built the first frame house in New Boston, and it yet stands in a state of comparatively good preservation, and constitutes a part of Widow Hiram Lull's house. Mr. Smith was once obliged to flee from his farm before he had moved his family to it, because of the presence of Indians. They had done violence to some neighbors living a few miles from him in Goffstown, and seeing traces of one or more in the vicinity of his cabin, evidently seeking an opportunity to capture him, he precipitately fled with his faithful gun, and returned not until the Indians had departed from his neighborhood. His son Samuel, in 1765, lived where the late Deacon Thomas Smith died; his son James perished with cold on the road leading from his father's to Parker's, in Goffstown. His son Reuben was in the war of the Revolution, and after the close of it he removed into the State of Maine, near the Passamaquoddy Bay.

DEACON JOHN SMITH. — He was son of the above-named Thomas, and moved with him from Chester. He married a Miss McNeil, daughter of William McNeil, by whom he had five children: Martha, Sarah, Janey, Mary, and John. After her death he married Ann Brown, of Francestown, by whom he had fourteen children: Janey, Thomas (the late deacon), Elizabeth, William, David, Susanna, Ann, Samuel, Martha, Reuben, Elizabeth B., Robert, an infant, and James D. Of the

children of his first wife, Martha died Feb. 19, 1756, and Janey Jan. 10, 1756, of dysentery, and were the first that were buried in the graveyard in the north part of the town.

Sarah married a Mr. McMarston for her first husband, and for her second, John Burns, who owned the farm now owned by Mr. Luther Colburn. He was in the war of the Revolution, also of 1812, and had the title of Major. He moved to Whitefield when a young man, and died there a few years since, having represented his town in the Legislature after he was eighty years old, remarkable for his vigor of body and mind.

Mary, another daughter of Deacon Smith, married Robert Burns, of Bedford; they had a son who became a physician. John Smith entered the army in 1776, and served to the close of the war, then settled in Francestown, and died there, having married for his first wife Elizabeth Campbell, of Litchfield, by whom he had two sons, John and David; one of his daughters is now the wife of Mr. Benjamin Dodge, of New Boston.

This John Smith, son of Deacon John, was a lieutenant in the militia. A musket-ball was lodged in his neck, and was never extracted. He was one of the early deacons in the Congregational Church in Francestown. He was a very worthy man, and reared an interesting family; his son John being distinguished for his piety and devotion to the instruction of the Indians at the West. Deacon Smith, Senior, died Sept. 3, 1800, in his 74th year. The inscription on his tombstone is very appropriate:—

“The sweet remembrance of the just
Will flourish though they sleep in dust.”

DEACON THOMAS SMITH. — He was son of Deacon John Smith, born May 7, 1765; he married, March 22, 1791, Esther Poland, who was born May 1, 1774. They had thirteen children; Susannah was born Jan. 27, 1792, became the wife of Mr. Thomas George, of Weare; after his death married Mr. James Adams, of this town, and afterwards removed to Johnson, Vt., where she died Dec. 12, 1843, leaving three children, two by the first, and one by the second husband; Ann, born March 17, 1794, became the wife of Thomas Ring, and lives in New York, having five children: John, born May 14, 1796, married Dec. 1, 1819, Nancy, daughter of David Tewksbury, and had

thirteen children, eight of whom survive, viz., Ezra D., who married Mary Jennis, and lives in Concord; John B., who married Rebecca W. Richards, and resides in California; Amos T., who resides in California; Ivers, Sarah T., Almas, Ethan A., who married Maria E. Burt, of Bennington, March 19, 1863, and lives in New Boston, and Clara; Thomas died March 2, 1852; Charles B. died Jan. 17, 1847, at the Deaf and Dumb Asylum, in Hartford, Conn; David T. died in California March 8, 1862; Clarinda died August 17, 1837; James K. P. died Sept. 25, 1848.

Esther (daughter of Deacon Thomas Smith), born August 20, 1798, married Asa Dodge, of Francestown, having one daughter, who became the wife of Smith Follansbee, of Francestown; Thomas, born April 8, 1801, married Nancy Gove, of Weare, lives in New Boston, and has one son, Daniel.

William, born May 22, 1803, lives in Croyden with his third wife, having three children by his first, and seven by his second wife; Moses was born June 8, 1805, married Eliza Bailey, of Weare, and lives in Johnson, Vt., having seven children; Rachel was born August 10, 1807, married Ambrose Story, and lives in Antrim; Clarinda, born January 9, 1810, became the wife of John McCurdy, who soon died, leaving her no children; Ivers was born March 31, 1812, married Sarah Hoyt, of Weare, and lives in New Boston, having two daughters, one of whom, Lora, became the wife of Thomas Moore, of Bedford; the other, Clarinda, married Elbridge Colby, of Weare; George W. was born January 19, 1815, and died February 15, 1858; Ethan was born October 17, 1817, married Alvira Morrill, and lives in Weare, having six children; Sarah, born October 23, 1819, died young.

DEACON THOMAS SMITH died May 1, 1854, and his wife died October 8, 1851. He was a man of great decision and energy of character, industrious and thrifty; he became one of our most independent farmers. He reared a large family, and contributed generously to benevolent enterprises, never overlooking the claims which God had upon his possessions. As a christian, he was uniform in his feelings, consistent in his daily walk, a strict observer of the Sabbath, and a constant attendant on the sanctuary. He was emphatically a pillar in the

Presbyterian Church, and his end was peace; and his death was seriously felt by the church and the community.

WILLIAM MCNEIL. — He lived about a mile southwest of the first named Smith, where a Mr. Woodbury now lives. Mr. McNeil was a schoolmaster, teaching for many years in different parts of the town whence he came, and also in this town. His second wife presented him a daughter, who was the first female child born in New Boston. They called her Hannah; and she married John Jordan, a British soldier, who deserted before the Revolution. They lived where William Beard now resides. He enlisted in the war of the Revolution, and was at Bunker Hill. After the war he moved his family into Vermont, and was buried near Burlington, having died in the camp during the war in 1812.

Mr. McNeil had other daughters, one of whom became the wife of a Mr. Ferson, brother of Deacon James Ferson. He had also two sons, both of whom were in the war of the Revolution.

JOHN BLAIR. — He settled where Mr. William Woodbury now lives. He came direct from Ireland, marrying for his wife Miss Jennet McCloud. He had two sons and one daughter. His daughter married James Hunter, and their son John was the first male child born in New Boston, and became a soldier in the war of the Revolution. Mr. Blair's sons were Robert and William: Robert enlisted in the British army long before the war of 1776, and William lived with his father, marrying a Miss Rosinna Gregg Dec. 8, 1768, by whom he had a son named Hugh, born Oct. 2, 1769, who lived with his father on the old homestead; also a daughter, named Jeane, born Feb. 17, 1771.

DEA. JAMES FERSON. — He settled where Mr. John Dodge now lives, coming from Chester. He had three sons: the third, James, married the daughter of Mr. James McNeil, and moved to Ohio in his 74th year, where he has since died. Dea. Ferson had three daughters: Sarah, Hannah, and Rosamah. Sarah became the wife of Mr. John Eli, and moved to Londonderry, and Rosamah became the wife of the late Abner Hogg. Dea. Ferson's wife was Jennet Lesley, a very excellent woman; her husband was a worthy, christian man; was one of the earliest deacons in the Presbyterian Church, and died Nov. 1, 1792, aged 76; and his wife died Feb. 26, 1804, aged 86.

James Ferson, son of Dea. James Ferson, was born in Chester May 29, 1744, O. S., and married Mary McNeill, daughter of James McNeill. She was born in New Boston Sept. 30, 1755, N. S. They were married Dec. 28, 1773. Their children were William, Jennet, James, Paul, Sally, Samuel, Daniel, and John. James was Town Clerk for some years, and became a physician. Some of the children went to Ohio, and their father, who was 74 years old, followed them, and died there, being esteemed a highly worthy man.

His son, William, graduated at Dartmouth College in the Class of 1797, studied medicine and practised in Gloucester, Mass., where he died. He is remembered as a school-teacher; he taught school in the house near Mr. Bently's, one winter; he was cross-eyed, and was sure to detect the rogues.

HUGH GREGG. — He settled near where Daniel T. Gregg lately lived, and married Sarah Lesley, sister of the wife of Dea. James Ferson. They had sons: James, Alexander, Lesley, Reuben, and Samuel. James settled where his son, the late Daniel T. Gregg, lived until within a few years of his death, the farm now being owned by John H. Gregg. Reuben served in the war of the Revolution.

Hannah, daughter of James, married Nathan Andrews, of Sutton, where she resides, aged 94, having had eight children: Sallie, who married a Mr. Woodsworth, and died in New York; Nathan, who married Dorothy Pilsbury, and has five sons and one daughter; John, who married Susan Adams, and has sons and daughters, graduated at Dartmouth College, and is now a chaplain in the army; Samuel G., who inherits the homestead, married Lavinia H. Pilsbury, and has two children; Jennett, who married John Eaton, of Sutton, and has six sons and three daughters; Hannah died young; James, who was liberally educated, and died a young man; Mary, who has been a school-teacher. Daniel T., his son, was born Dec. 11, 1775, married Esther, born July 14, 1780, daughter of Thomas Millen. This Thomas Millen was born in Londonderry 1756, was a soldier in the Revolutionary war, lived in Newbury, Vt., having married Jane McCollom, sister of Alexander McCollom, of New Boston, and died in 1852. Daniel T. Gregg inherited the homestead, and had eight children; Jane E. resides in

New Boston; James died young; John H. lives in New Boston; Maria L. became the wife of Thomas Delano, resides in Somerville, Mass., and has seven children; Ann B. died in 1844; Charlotte Augusta is a teacher in Chicago, Ill.; Esther died May 24, 1853.

Joseph, son of James Gregg, was born in New Boston Dec. 11, 1777, married Jennett Moor, of Goffstown, and lived where Daniel M. Gregg now resides. He rebuilt the mills at that place, and operated them until his death, doing an extensive business in lumbering. He had several children: Jennett married Bartlett Richards, and died leaving eight children; James M. married Sarah Goodwin, of Londonderry, and died in New Boston April, 1862, leaving two children, Letitia, the wife of Alfred E. Hardy and Margaret, having buried three children.

Letitia married William Smith, of Bradford, and died leaving three children.

John married Mary Bachelder, and lives in Goffstown, having three children.

David married Harriet Todd, having had four children.

Margaret married John Richards, of Goffstown.

Daniel M. married Hannah Augusta Young, of Deerfield, and has two children.

Sally, daughter of James Gregg, married John Brown, of Bradford, and had six children: Joel, who is a physician, and resides in Newton, Mass.; Jeremiah, who is a lawyer in Boston, a graduate of Dartmouth College; Hannah, who married Truman Brachaway, and lives in Boston; Jerusha died young; Livonia, who married Mr. Simpson, of Manchester, who died in California; and Nancy, who married a Bracket, and lives in Bradford, having a son, John Q. A., in Cambridge College.

John, the son of Hugh Gregg, married a Waugh, and settled in Deering.

Alexander, who married a Wilson, and Mary, who married a Ferson, settled also in Deering.

Ann married William Patterson, and lived in New Boston, having had eight children.

Rosanna married William Blair, and lived in New Boston, where Mr. William Woodbury now lives. She had three sons and seven daughters.

Leslie married Lydia Beard, and had one son and six daughters; his son married Jane Moor, and lived in the State of Maine; Sallie married James Moor, and died in Cavendish, Vt.; Lydia married Mr. McDougall, of Goffstown, and had nine children; Mary married Foster Wyatt, of Amherst; Rebecca married Levi Ordway, and lives in Cavendish, Vt.; Hannah died in Goffstown; Rachel married Samuel Campbell, of Bedford.

Samuel, subsequently known as Samuel Gregg, Esq., married Jane Wilson, and died in Deering.

ANDREW WALKER. — He came from Londonderry, and contracted with the proprietors to build a grain and saw mill, where Dodge and Bently's mills now stand, for which he was to receive five hundred acres of land, on condition that he should keep them in good running order, and be very accommodating and reasonable in tolls and charges with the settlers. He built his mills in 1753, but was not guilty of being excessively accommodating to the settlers, and many and grievous complaints were made against him to the Proprietors, who, losing patience with him, instructed Dea. Thomas Cochran and John McAllister to deal summarily with him, if he did not speedily reform. He did do a little better for a time, but proved a hard subject; and other mills were soon erected, and the settlers became independent of his.

Walker's sons were Andrew, Alexander, James, and Robert; his daughters were Peggy, Martha, and Jennet. Andrew lived in the north part of the town, marrying Ruth Woodbury, and subsequently moved to Unity, and died there; Alexander died in the year 1776, at Mount Independence, in the camp; James went into the war of the Revolution, and afterwards lived in Antrim, and fell dead in the road; Robert married a Miss Woodbury, and moved to Acworth, and died there; Peggy married Jonathan Major; he was a baker in the army; after the war they separated, he going into the State of Maine; both are dead.

DEA. JESSE CRISTY. — He came from Londonderry, where he married Miss Mary Gregg, daughter of Samuel Gregg. He settled on what is called the Whipple farm on Clark's Hill, now owned by Mr. Edward Dodge. Mr. Cristy sold his farm to Mr.

John Whipple, and built mills where King's Mills now stand. He was chosen Deacon during the ministry of Rev. Mr. Moor. He was a very honest, friendly man, but often indulged his appetite for intoxicating drinks, to an extent wholly inexcusable. His wife was an estimable Christian woman; she was also a very large woman, weighing between three and four hundred pounds, as many who remember her affirm. Their children were: Jeane, Peter, Samuel, John, Mary, Elizabeth, James, Mary Ann, Jesse, Robert, Anna, and William. Jeane became the wife of James Willson, Esq., and lived where Mr. Peter Jones now resides. Several of Dea. Cristy's sons, after the Revolution, moved into New Brunswick, where many of their descendants may now be found. Robert went into Ohio after the death of his mother, and his father accompanied him, and with him died.

DEA. THOMAS COCHRAN. — He was born in Londonderry, Ireland, about 1703. His father's name was James, and his mother's Letitia Patten. They were doubtless prisoners within the walls of that city, and took active part in its defence during the famous "Papal Siege." They immigrated to this country with their four children, two sons, Thomas and Peter, and two daughters, Molly and ———, about 1720, and, landing at Halifax, N. S., settled at Topsham, Maine, where he soon died, and the family moved to Londonderry, N. H.

Peter went to New Jersey, and Molly married James Wilson, of Topsham, Maine, where it is said some of her descendants still reside. Thomas (afterwards Deacon) married Jennett Adams, of Londonderry, and came here about 1748.

He was elected Deacon in the Presbyterian Church as early as 1768. He was a proprietor, and owned large tracts of land. He settled where Thomas R. Cochran, his lineal descendant, now lives. He was early intrusted with important business by the Proprietors, and was for many years the most prominent man in the town. His piety was sincere and consistent, and his character was always above reproach; he was a safe counsellor and faithful friend. He was very useful as a carpenter, aiding gratuitously new settlers in framing and rendering comfortable their dwellings. For many years there was no physician in the town, but Deacon Cochran having some knowledge

of diseases and their proper treatment, was accustomed to care for the sick, and to exercise his surgical skill in setting many a bone. His house was the resting-place of weary travellers, and his table was ever free to the hungry. His children were, James, John, Robert, Peter, and Thomas, and two daughters, Letitia and Elizabeth. Robert went to Charleston, S. C., and became a large and wealthy planter, and died there leaving children. James married Miss Christina Aiken, of Londonderry, and lived where Mr. Ephraim Dodge now lives, on Cochran Hill; he died in 1772, aged about 40 years, receiving a fatal injury by being thrown from a vicious horse; his children were: Thomas (the late Deacon Thomas), Margaret, who married Jesse Christy, and lived in Grafton, Vt.; Jennett, never married; Robert, who lived on a part of his father's farm, marrying for his wife Miss Sally McMillen; Nathaniel; John, known as the late Esquire John; Peter, who graduated at Dartmouth College 1798, and became a Presbyterian minister, and going South, perished on the ocean; John, another son of the first Deacon Thomas, lived on Cochran Hill; Peter, another son, lived where the late Mr. Peter Cochran died, and where his son Alfred E. now lives.

Deacon Cochran had two daughters: Letitia who married Dea. Robert Moor, of Londonderry, father of the present Miss Jane Moor; and Elizabeth, who married Robert Hopkins, of Windham; Thomas settled at home with his father, to aid him in his old age, but died October 6, 1770, aged 28. After a few years Dea. Cochran becoming infirm, abandoned his homestead, and lived alternately with his sons, John and Peter, and died, with his son John, November 20, 1791, aged 89, a good man, whose memory deserves to be cherished by the whole town as well as by a grateful posterity. The late Mr. Abner Hogg said of him: "He was the best man I ever knew. There was no way in which you could view him, and not pronounce him good." Deacon Cochran's wife, his "blessed Jenney," as he was wont to call her, was a queenly woman, equal to her husband in all virtues. She was a crown of glory to him, and a blessing to the whole town. She carried relief to the sick and joy to the needy, and was a ministering angel in every sorrowing household. She died June 7, 1784, aged 76. The late

Mr. Luther Richards said of her: "I can remember her well, and a dear good woman she was too. Everybody loved her." "I can testify to all that," added the late Mr. Hogg. The first meeting of the town was called at Deacon Cochran's house March 10, 1763, and that of the present year (1863) was held March 10, one hundred years after the first, the same day and hour, at the Town House; a coincidence of dates which was appropriately noticed by the town amid its deliberations.

JOHN COCHRAN. — He was son of the foregoing Dea. Thomas Cochran. He settled on the Cochran Hill, where his daughter Peggy, at the venerable age of 87, now lives, occupying the same house which her father built nearly a hundred years ago, being the first framed house erected in that part of the town. Mr. Cochran married Miss Elizabeth Boyce, daughter of Joseph Boyce, a descendant of a celebrated divine of Dublin, Ireland. Their children were: Mary Ann, born October 16, 1764, who died August 9, 1838, in her seventy-third year; she married Jesse Cristy, son of Captain George Cristy, who died April 26, 1841, aged 83; Letitia, born May 1, 1766, died unmarried February 15, 1857, aged 91; Joseph, who was born October 11, 1767, and died October 30, 1841, aged 84; he was a Deacon in the Presbyterian Church; James, born May 5, 1769, who lived where Mr. Cudworth now lives, and died April 8, 1845, aged 76; Thomas, who was born April 14, 1771; Jennett, born March 20, 1773, who became the wife of Peter Cochran, and died May 15, 1863, aged 90; John and Elizabeth, twins, died young; Margaret (Peggy), born July 25, 1776, and is yet living; Betsey, born August 16, 1778, who died insane, March 31, 1838, in her 59th year; John Davidson, born October 26, 1780, and died June 14, 1850, aged 69; Mary and Robert, twins, born January 30, 1783; Mary married, in 1812, William Brown, Esq., and Robert became a Presbyterian minister, and died August 1, 1818, aged 35, leaving one son and one daughter; the daughter becoming the wife of the late Abraham Cochran, and the son, General William S. Cochran, lives in Rockland, Me. Mr. Cochran was an excellent man; having ample means, he maintained a most hospitable table. New settlers made his house their home as long as it was necessary, and travellers were never turned away unfed, his "latch-string being never

pulled in" by day nor by night. He was skilled in hunting game, in which he took great pleasure. Mr. Daniel Dodge carries a cane, the head of which is the antler of a deer shot by Mr. Cochran in his own field near his house. He was a man of giant frame, and great personal courage and prowess. Tradition says that having followed a bear to her den, from which she could not be driven, he, with a torch in one hand, and his never-erring musket in the other, entered the den and shot her in her dark recess, and putting a rope around her neck, with the assistance of his neighbors drew her forth as a trophy. Mr. Cochran was very useful as a house carpenter, in which trade he was much employed. He was a member of the Presbyterian Church, and lived a consistent christian life, and died March 29, 1825, aged 88; his wife died October 23, 1821, aged 83. At his funeral Rev. E. P. Bradford preached from the text Gen. 1. 1: "And Joseph fell upon his father's face, and wept upon him, and kissed him." At her funeral Rev. Mr. Bradford preached from the text Gen. xxiii. 2: "And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her."

We give the following additional facts respecting his children: —

Mary Ann, his daughter, became the second wife of Jesse Cristy, son of Capt. George Cristy, the first male child born in New Boston; being a blacksmith by trade, he lived many years on Cochran Hill, but at length moved to Grafton, Vt. His first wife was the daughter of James Cochran. His children by his last wife were: Margaret C., born Aug. 27, 1801, and died June 4, 1859, being the wife of Jonathan Sherwin, of Grafton, Vt., and Achsah, born Feb. 18, 1804, and died Sept. 25, 1858; Letitia lived and died in the house in which she was born, unmarried; Joseph married Margaret Hogg; James married Jane Crombie; Thomas married Mary Barstow, of Hanover, Mass.; graduating at Brown University, he studied theology, and was settled as a Congregational minister in Camden, Me., his children being Elizabeth B., John Boyce, Nathaniel Barstow, Deborah Barstow, and Sydney C. T. This John B. married Elizabeth Fletcher, of Lowell, Mass., and is an enterprising farmer in Linden, Genesee Co., Mich.; and

Nathaniel B. married Jane Lees, of New Ipswich, N. H., May 4, 1841, and was for many years a popular steamboat captain on the Hudson River, but has lately retired to a farm near his brother in Michigan, a gentleman of fine literary taste and an antiquarian of rare attainments; Jennet married Peter Cochran; John Davidson married Letitia, daughter of Ninian Clark, Esq., and built the large house at the corner of the four roads on Cochran Hill. He possessed an ardent, genial, temperament, and was greatly given to hospitality. He, in common with the Beards and Fersons, was a popular school-teacher during the first quarter of the present century. His children were: Thomas Hamilton, born June 15, 1812; Robert Clark, born Nov. 4, 1813; Jonathan Ramsey, born Nov. 12, 1815, and deceased Nov. 28, 1855; John Boyce, born May 27, 1817; and Mary Letitia, born July 3, 1820. Robert C. studied law and settled in Gallatin, Miss., marrying, Oct. 17, 1844, Mary, daughter of Rev. E. P. Bradford, their children being Henry Bradford and Letitia Clark. Jonathan R. was an enterprising, public-spirited man, and died in California Nov. 30, 1855, where he had resided for some years; John B. married Elizabeth Adams, of New York, and now resides in Lansing, Michigan; Mary L. became the wife of Benjamin Russell, of Milford, in 1848, who, in 1850, with his wife's brother, Jonathan Cochran, went to California, and was accidentally drowned in the bay of San Francisco. Being an upright and energetic man, he was highly esteemed, and his death greatly deplored. His widow, in 1853, became the wife of James Patten, Esq., of Berne, New York. They have one daughter, Mary Letitia. Robert, the youngest son of John Cochran, married Abigail Stacy, of Wiscassett, Me., and died August 1, 1818, aged 35. Mary, the youngest daughter of John Cochran, married William Brown, of Union, Me., and has two children, a son and a daughter; the son resides in Nashua, and the daughter resides in New Boston, the wife of Charles Goodrich.

PETER COCHRAN. — He was the son of Deacon Thomas Cochran, married Mary M'Curdy, and lived on the South Hill, where Mr. Alfred E. Cochran now lives. He died March 4, 1828, aged 89, and his wife died April 2, 1841, aged 92.

Their children were : Robert, who married and lived in Vermont ; Jennet, who married Capt. Wm. Stinson, of Dunbarton, father of the present Col. Charles Stinson, who married Susan, daughter of Robert Cochran, brother to Jennet ; Nancy, who married Ninian Clark, of Hancock, brother of Dea. Robert C., and son of William ; Letitia, who married Abraham Story, Esq., and lived in Washington ; Peter, who married Louis Story, of Dunbarton, and lived on the homestead, having one son, Alfred E., who married Clarinda Parker, and their children are Wallace, Warren S., Sarah, and George E. Mr. Peter Cochran died Feb. 15, 1862, his second wife being Mary Fairfield, of Saco, Me. James, another son of Peter Clark the elder, died unmarried, and Mary, another daughter, married Peter Jones. Jesse died young.

CAPT. GEORGE CRISTY. — He came from Londonderry about 1750, having married Margaret Kelso, daughter of Alexander Kelso, of Londonderry. Her brother John subsequently settled where his grandson, Mr. Robert Kelso, now resides. Capt. Cristy settled where Dea. Sumner L. Cristy lives. His children are Anna, Jesse, Thomas, John, George, Mary, Nancy, Margaret, and some others. Margaret became insane, and Anna married William Campbell, who lived where Mr. Lemuel Marden now resides. Capt. Cristy became quite affluent for his times, and had a very respectable family. His wife was a highly esteemed lady. He died April 22, 1790, aged 58, and his wife died March 13, 1799.

Before Mr. Cristy had cleared land enough to afford forage for his cow, he was accustomed to drive her to the meadow, near what were the Dea. Jesse Cristy's Mills. One evening, when he was unable to go for his cow himself, Mrs. Cristy, with her dog and pail, went for the milk, with the intent of leaving the cow at the meadow. Obtaining the milk, she started for home ; but when darkness came she found herself just where she had started. With a heavy heart she saw the necessity of passing the night by the side of the cow with her dog, though an infant child at home demanded her presence. She passed a sleepless night, rendered hideous by the howling of wolves and a consciousness of danger. With the dawn of light she started for home, guided by spotted trees, and soon

met her husband in search of her, who had in like manner, with his little ones, passed a night of terrible suspense.

JOHN McMILLEN. — He came to New Boston in 1755, and settled the tract of land owned by the late Dea. Elzaphan Dodge and by Jonathan Marden. After a few years he sold to his cousin Daniel McMillen, and settled the tract of land now owned by Ezra Morgan, and subsequently moved to Littleton, and died in the town of Lyman, at the age of 95; and his wife died at the age of 90.

Mr. McMillen was in the Revolutionary war, serving in Rhode Island in the militia, being called out to defend certain places, while the veterans advanced against the British. His sons were Alexander, Samuel, Daniel, Joseph, Henry; and his daughters were Mary, Sally, Nancy, Hannah, Rachel, Catherine. Most of his sons settled in Western New York. Mary became the wife of James McMillen, who settled in New Boston. Sally became the wife of Robert Cochran, and lived in New Boston. Rachel married a Mr. Haskins. Catherine became the wife of a Mr. Pike, and lived in Western New York.

Mr. McMillen was a worthy citizen, and a consistent member of the Presbyterian Church, and was often entrusted with important business by the town.

DANIEL McMILLEN. — He bought, as above stated, the farm of John McMillen, where he lived and died. When about eighteen, he enlisted in the Revolutionary war, in the militia, and was at West Point when Benedict Arnold went over to the British; and was guarding Arnold's house when he rode away, observing strange movements and personages about the premises before daybreak, not mistrusting what was transpiring. Just before this event he and others, under an appropriate officer, were sent out to bring in wood; and while engaged in this, a fine looking officer approached, and they were ordered to open right and left and salute him, which salutation was gracefully returned by the unknown rider. Soon after Major André, the spy, was taken, and was identified as the same officer whom they had saluted, then on his way to Arnold to consummate the arrangements for his defection.

After the war, Mr. McMillen married Mary, the daughter of

the above John McMillen. Their children were six sons and four daughters,—John, James, Annanias, William, Daniel, David, Sally, Alice, Polly, and Betsey. John lived in Washington, was deacon in the Congregational Church there, and highly respected as a citizen and christian. James lived on that part of his father's farm now owned by Jonathan Marden, and erected the buildings thereon. He died in 1849, aged 86. Annanias settled in Littleton. William lived on that part of his father's farm owned by the late Dea. E. Dodge, but subsequently moved to Newport, and died there. Daniel lived in Bradford. David lived and died in Littleton. Sally became the wife of James Steele, and lived in Washington, but died in New York. Alice became the wife of John Lynch, and lived and died in New Boston. Polly married Zebi Wright, and lived in Littleton, but died in Manchester.

James had twelve children: John, who lived in Lyman, and died in Lyndeborough; Sally, who married Andrew Walker, Jr., who built the house where Issachar Andrews lives; they subsequently moved to Unity, where she still lives; Abigail married Henry George, of Goffstown, and lived in Haverhill; after his death, she became the wife of David Tewksbury, of this town; Daniel, who married Eliza Lewis, of Francestown, and lives in New Boston, having seven children; James, first and second, who died young; and Rachel, who married William Hunter, and lived in Boston for many years, and now lives in Malden; Syrean, who married John Emerson and lives in Boston; Adeline and Caroline, twins; the first married Ezra B. Peabody, and lives in Brookline; the second married William Haywood, and lives in Connecticut; Absalom, who lives in Unity; Henry, who lived in South Carolina, and died there.

NATHANIEL COCHRAN.—His father's name was John, and was born in Ireland. He married Lilly Killgore, and came to America in the year 1717. They landed at Brunswick, in the State of Maine, where Bowdoin College now stands. He was, by way of distinction, called John "The Man." Their children were as follows: James, Joseph, Thomas, Nathaniel, Samuel, Elizabeth, and Susannah. James, when sixteen years of age, was a soldier in the King's service, and was taken prisoner

by two Indians, on the Sheepscot River in Maine; and on the second night after his capture he killed them both while they were sleeping; he brought their scalps and guns to Boston April 3, 1725. For this act of bravery he received as a reward twenty pounds, lawful money, and a discharge from the service one year before the term of his enlistment expired, and was ever after called "Indian Jemmy." He subsequently removed to Pennsylvania. Nathaniel was born in Ireland in the year 1714, was three years old when his father brought him to America. He married Miss Jael Martin, and came from Londonderry to New Boston, it is thought, about 1755. Their children were as follows: John, born 1745, on Noddle's Island, now called East Boston, Mass., and died at New Boston June 8, 1805, aged 60; James, born in Salem, Mass., Feb. 14, 1748, and died at New Boston May 11, 1837, aged 89; Elijah, born in Salem, Mass., August 23, 1751, and died at New Boston Jan. 15, 1850, aged 99; Jennette was born in Salem, Mass., and died in Londonderry. Mr. Cochran's wife died in Londonderry, 1753; and he married for his second wife Elizabeth Henderson, by whom he had a daughter, named Jael, born at New Boston 1768, and died at Belvidere, Vt. Mr. Cochran's second wife died July 16, 1796, and he died July 16, 1802, aged 88, where Mrs. Sargent resides.

JOHN COCHRAN, Esq. — He was son of the above-named Nathaniel; born 1745, married Martha Dickey Sept. 2, 1773, and settled near his father's, where the widow of Col. Ira Cochran lately died. Their children were as follows: Nathaniel, born Aug. 14, 1774, supposed to have been killed in a skirmish with a party of Spanish Royalists, near the Gulf of Mexico, about Dec. 25, 1816; Samuel, born March 7, 1776, and died at Opelousas, St. Martins, Louisiana, July 12, 1832; Martha D., born Oct. 26, 1777, died Sept. 23, 1778; Martin, born Nov. 29, 1779, and died Aug., 1782; William, born May 9, 1781, and died at Boston July 17, 1821, of yellow fever, which prevailed in Boston that year; Ira, born Jan. 2, 1786, it being the second day of the year, the second day of the month, the second day of the week, and the second day of the new moon, and he died Oct. 27, 1818; Mary Boyd, born March 28, 1739, died June 14, 1850, being married to Levi Cochran Oct. 31,

1820; John Bruce, born Aug. 3, 1794, and died at Boston Aug. 14, 1821, of yellow fever; Mr. Cochran's wife died March 16, 1843, aged 92, and he died June 8, 1805, aged 60. Mr. Cochran was an intelligent, upright man; he was for many years a Justice of the Peace, Town Clerk, and Selectman, doing business with great facility and accuracy. He was a warm Whig, and espoused the cause of the Patriots with great zeal, and this brought him often into collision with the Tories, whom he resisted with great ability. He was a member of the Presbyterian Church, and was exemplary as a christian.

JAMES COCHRAN. — He was son of Nathaniel, and brother of the above-named John. He married Anna Waugh Sept. 28, 1780. She was born Nov. 5, 1761, and died April 28, 1785. Their children were: Jane, born March 24, 1782, who became the wife of Col. Ira Cochran, and died July 14, 1861, aged 79; Elizabeth, born Sept. 26, 1783, and married Moses Peabody August 8, 1805, and is still living at the venerable age of 80; and an infant son born April 1, 1785, and died the same day. Mr. Cochran married Elizabeth Stone for his second wife, who was born in Salem, Mass., July 8, 1763, and died Nov., 14, 1808, and their children were: Joseph, Anna, Susannah, John, who died July 26, 1795; Martha D., died July 25, 1795; Lydia, Ruthamah, died Aug. 25, 1801; Nathaniel M. and Hiram. Mr. Cochran settled where John Lamson lives. Mr. Cochran died May 11, 1837, aged 89, greatly respected as a citizen and beloved as a friend and christian. His life was characterized by uprightness and pious zeal; he successfully raised a large family of children. Additional facts may be found respecting some of his children, and those of his brother John, after what is recorded of Elijah Cochran.

ELIJAH COCHRAN. — He was son of Nathaniel and brother of the above-named James; and lived on Buxton Hill. He was a tailor by trade. He married Jemima Gregg June 24, 1779, and she died Aug. 27, 1834, aged 80. Their children were Nathaniel, Mary Martin, James Gregg, Samuel, Isaac, and Hitty. Mr. Cochran was in the war of the Revolution, being at the battle of Bennington, and died in 1850, aged 99.

Jael, daughter of Nathaniel, married Enoch Dodge, and had eleven children.

Nathaniel, son of John and Martha, married Celeste Prudhomer, and their children are : Mary, who became the wife of Michael Hargrider, and Martha, who married Andrew Myers.

William, son of John, married Mary Fletcher May, 1807, and their children are Martha, Agnes Gorden, Mary Ann, and Elizabeth.

Ira, son of John, married Jane, daughter of James, Feb. 19, 1815 ; and their children were : John Harris, born March 3, 1816, and died in the Army Hospital near Washington in 1863, and James Dinsmore, who died young. Mrs. Cochran died July 14, 1861, aged 79 ; and Col. Ira, her husband, died Oct. 22, 1818, aged 32. Mary Boyd, daughter of John, married Levi Cochran Oct. 31, 1820, and died June 14, 1850, aged 61. Their children are : Mary Bradford, now the wife of Reuben Dodge, and Sarah Martha, who became the wife of David M. McCollom.

Elizabeth, daughter of James, married Moses Peabody Aug. 8, 1805.

Susannah, daughter of James, married Jonathan Cochran Nov. 26, 1812, and resides in Bangor, Me., their children being Mary Emily, Sarah B., Martha A., and Helen A.

Lydia, daughter of James, married Phineas Dodge Dec. 31, 1822, her children being Elizabeth, who married Oliver Walcott, and Arvilla, who married Ammi Follett. She died at Johnson, Vt., Feb. 14, 1828.

Nathaniel Martin, son of James, married Elizabeth Knights Jan. 30, 1827 ; their children being Nathaniel D., Elizabeth M., Arvilla, and James M. He died at Franklin, Dutch Settlement Parish, St. Mary's, Louisiana, Nov. 16, 1838.

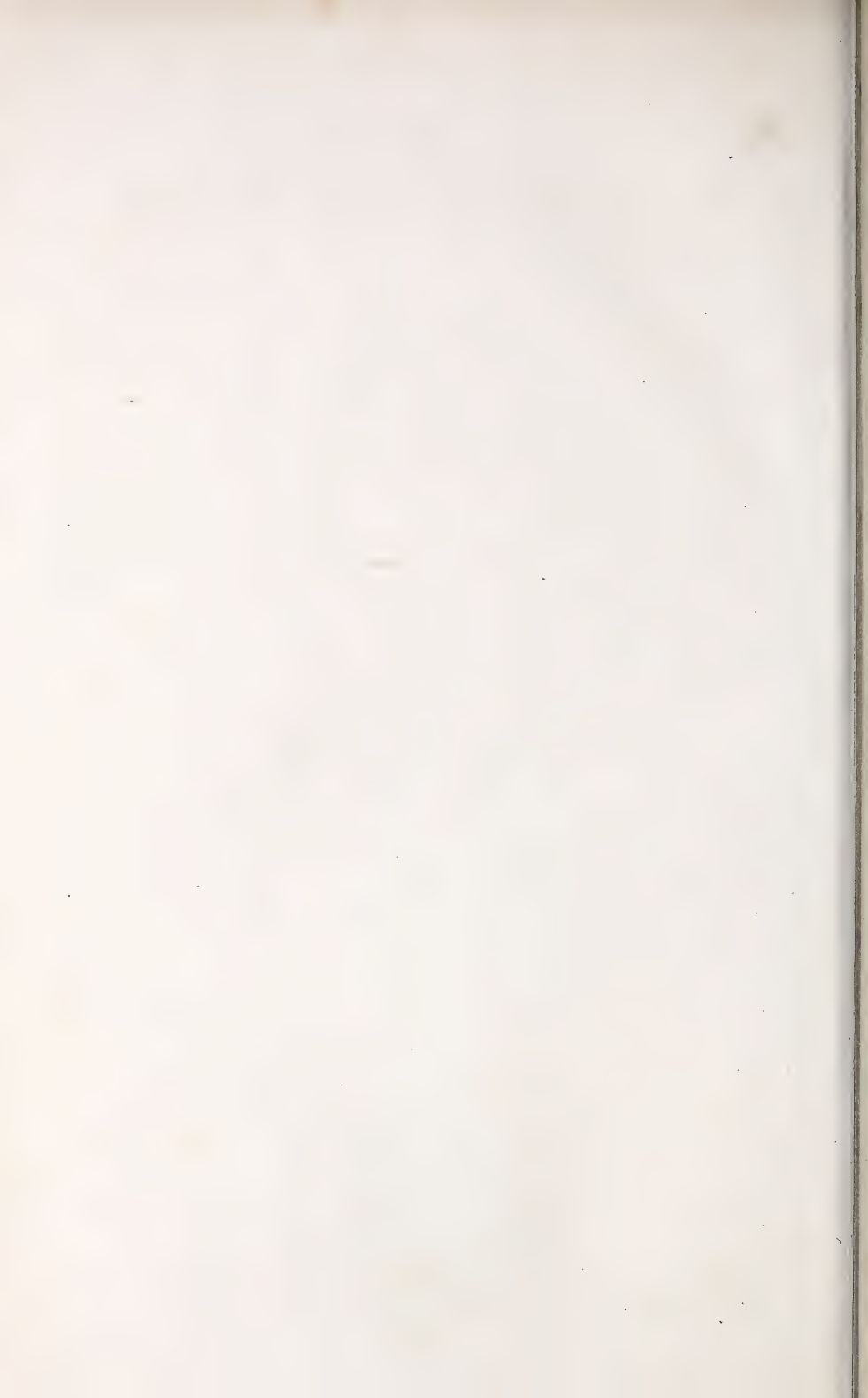
Anna, daughter of James, married Joseph Batchelder.

Hiram, son of James, married, and had several children, and died at Orono, Me., Sept. 1, 1844.

JOSEPH COCHRAN, ESQ. — He was son of James, and married Anna Wilson Nov. 1, 1810. Their children are : William P., born March 2, 1811, and resides at Bellows Falls, Vt. ; Ruhamah, born Feb. 25, 1812, now the wife of Hon. Horace Chace, of Hopkinton ; Eliza J., born May 16, 1813 ; Elvira, born Feb. 27, 1815, and died Aug. 19, 1840, in Michigan, the wife of Charles Merrill ; James M., born Feb. 28, 1817, and



Yours respectfully
Joseph Cochran Jr.



resides in Stonington, Ill., the pastor of the Baptist Church in that place ; his wife was Jane M. Philbrook ; Mary Ann, born June 26, 1819, now the wife of Henry Holt ; Walter W., born May 18, 1821, who lives at Bellows Falls, Vt., connected with railroads centring there ; Joseph L., born Feb. 16, 1823, and resides in Holyoke, Mass., engaged in manufacturing ; he married Miss Sarah Weeks ; Hannah W., born June 14, 1825 ; Cynthia C., born Aug. 16, 1827, and died June 26, 1852 ; and Augusta K., born Aug. 13, 1830.

Walter Wardrobe married Eliza Ann Corning Sept. 23, 1847. She was born Nov. 23, 1822, and their children are : Frank Byron, born March 15, 1851 ; Stella Ann, born July 7, 1853 ; Emma Jane, born March 10, 1855 ; and Lizzie Etta, born Feb. 29, 1860.

Joseph Cochran, better known as Joseph Cochran, Jr., was a good scholar for his day, and greatly excelled in penmanship ; and this was early called into requisition in various ways as Town Clerk and secretary of religious societies. He was very accurate in the transaction of business, and much of his time was devoted to town affairs and the settling of estates. He was commissioned ensign in the 9th Co. 9th Regt. N. H. Militia, June 11, 1810, by Gov. John Langdon, and as Lieut. June 17, 1812, by Gov. Wm. Plummer, and as Capt. June 15, 1815, by Gov. J. T. Gilman. He held commissions as Justice of the Peace, beginning with June 19, 1816, from Govs. Plummer, Bell, Morrill, Dinsmore, Hill, Paige, Colby, and Dinsmore, the last bearing date July 2, 1851, extending through a period of forty years.

Sept. 28, 1846, he was commissioned by Gov. Anthony Colby Special Justice of the Police Court of the City of Manchester, to which city he had removed. He early identified himself with the temperance cause, and devoted to it his most vigorous energies. He was very efficient in the erection of the Presbyterian and Baptist meeting-houses, and aided much the cause of Sabbath schools. In politics he was formerly identified with the Democratic party, but early espoused the cause of the progressive patriots, who sought to remove slavery as the controlling power in the government, and with that party he continued to act until his death.

Mr. Cochran was for many years a member of the Presbyterian Church, but in the most friendly manner left that to unite with the Baptist, having changed his views of the doctrine of baptism. As infirmities increased he removed to Bellows Falls, Vt., where several of his children had already gone; and there with them he spent his last years, and died January 17, 1863, aged nearly 78, greatly beloved by his family and respected by all who knew him.

ABRAHAM COCHRAN. — After his marriage with Jennette Cochran, of Londonderry, of which he himself was a native, Mr. Cochran came to New Boston, and settled on the rich swell of land, now in the possession of Benjamin Baker, who married his granddaughter. He also purchased the large and well-timbered lot of land owned by the late Deacon Abraham Cochran, his grandson. He had five children: Andrew, Jane, Peter, Ann, and Mary, the first two dying young; Peter married Jennette, daughter of John Cochran on Cochran Hill, — inherited the homestead, and died January 20, 1843, aged 75. His children were Jane, Abraham, John Davidson, Margaret Ann, Mary Elizabeth, and Andrew, who died when a child. Jane married Robert, son of the late Dea. Robert Crombie, and lives in New Boston; Abraham, born September 1, 1802, married Almira Trull, of Townsend, Mass., September 9, 1830, and lives where William Andrews now resides. Mrs. Cochran died, leaving him five children, — Lydia Jane, Andrew D., Alonzo B., Almus P., and A. Josephine. Mr. Cochran married for his second wife Abigail, daughter of Rev. Robert Cochran, of Wiscasset, Maine, January 20, 1847, by whom he had two daughters, Almira T. and Abbie Maria. Mr. Cochran was a member of the Presbyterian Church, and for many years was an elder in it. He died July 22, 1856, in Rutland, Vt., on his return home from a journey taken for his health, aged 54 years. Dea. Cochran was a sincere christian and an upright man, and his end was peace. His son Alonzo died April 22, 1858, aged 22, a young man of great promise; and his daughter, Lydia, died August 14, 1860, aged 29, a thorough scholar; and his son Andrew, a member of Dartmouth College, died October 23, 1860, aged 27, near San Antonio, Texas, where he had gone in search of health, hoping to stay the progress of consumption,

of which his father, brother, and sister had died. He was a young man of exemplary piety, and possessed a superior intellect. Almus, another son of Dea. A. Cochran, is in the army of the Cumberland, and A. Josephine, his youngest daughter by his first wife, is a graduate of New Ipswich Academy.

John Davidson (son of Peter) married Margaret Todd, of Belfast, Maine, and lives in Milford, his surviving children being Albert A., now in the service of his country, and Jennie M.

Margaret Ann, daughter of Peter, married Benjamin Baker, of Newbury, Vt., and they live on the homestead in New Boston, having two children, Benjamin F., and Annie M.; Mary Elizabeth married Peter E. Hadley, Esq., of Goffstown, and they have two sons, George P. and Charles C.

Peter Cochran, father of the late Dea. Abraham Cochran, was distinguished from all other Peter Cochrans by the worthy title "Honest Peter," a title justly due to him.

JOHN McLAUGHLIN. — He settled on Bradford Hill, and built the house in which Rev. Mr. Bradford lived. He had a son, John, who kept store and tavern, and was a man of great business activity, for many years he kept the town astir with his enterprises, which were greatly beneficial to the community if not remunerative to himself. A worthy descendant of his may be found in Colonel Thomas McLaughlen, son of David, born in New Boston March 11, 1800, moved into Vermont with his father when a lad, and has been for the last twenty-five years the owner of Clarendon Springs, and the well known and popular proprietor of the Clarendon House, a romantic and quiet retreat among the green hills of Vermont, where thousands from all parts of New England and the great Metropolis resort annually to receive healing from its waters, and enjoy a respite from the heated atmosphere and din of city life. Colonel McLaughlen is a philanthropic, public-spirited man, and a liberal contributor to the religious and charitable institutions of the day.

WILLIAM CLARK, Esq. — He was son of Robert Clark, of Londonderry, who came to this country about the year 1725, settling on the height of land northwest of Beaver Pond, and died in 1775; his wife, who was Letitia, daughter of John Cochran, of Londonderry in Ireland, died in 1783. Their children were

William, John, Samuel, Ninian, Jane, Letitia, Agnes, and Elizabeth.

William married Anne Wallace, of Londonderry, February 2, 1764, and settled in 1766, in New Boston, where Mr. George W. Clark, his grandson, lives. Their children were Letitia, Robert, Ann, John, Ninian, Rebecca, Samuel, Ann, and Letitia. Mr. Clark was the only Justice of the Peace in town who received his commission from the British Government; he did not sympathize at first with the patriots of the Revolution, and made enemies thereby. But he was a man with whom the town could not afford to be long angry. As a surveyor of land he had no equal in the town; as an intelligent justice his services were of great value. He was a just man, and sought to promote peace and save the town and private parties from litigation; he was employed in the service of the town for a long succession of years in almost every capacity, and had the unbounded confidence of the people. He was a member of the Presbyterian Church, and lived and died as a christian, and left a name that will not soon be forgotten. His death transpired March 9, 1808, aged 73. His wife died June 12, 1792, aged 55.

DEA. ROBERT CLARK. — He was son of the foregoing William, and was born in Londonderry October 6, 1765, before his father moved here. Robert inherited the homestead, and married Annis Wallace March 4, 1790. Their children were Rebecca Wallace, Ann, Frances Moor, William, Sally Wallace, Jane Moor, Louisa Letitia, Cordelia, and George Washington. Mr. Clark was chosen elder in the Presbyterian Church about the time of Mr. Bradford's ordination, and greatly magnified his office by his exemplary and holy life. His christian zeal and uniform devotion to Christ and his cause gave him great power in the church, and secured to him the confidence of the town. For many years he filled important offices, and was always deemed a safe counsellor, and a friend of peace and good order. He died September 18, 1826, aged 61, greatly lamented by a bereaved church and an afflicted community. His wife died January 5, 1850, aged 82, being an excellent woman, a great help to her husband, and the succorer of many.

Their daughter Ann married, December 28, 1813, Mr. Robert

**Living at an advanced age in*

*The inscriptions in the cemetery are as follows:—
Ann Clark died June 12, 1792, aet. 56
Samuel C. son of above died June 12, 1792, aet. 55
William Clark died March 9, 1808, aet. 73.*

May 15th. 1903.

William H. Black, of Lowell, formerly of
Amherst, N.H., called upon me to day.

His grandmother was Elizabeth, youngest
daugh. of William Clark, Esq., son of Robert Clark of
Londerry, Ireland. Elizabeth m. Andrew
Thack. of Londonderry. For complete genealogy
of this Black family, vide History of Amherst
pp. 681-2.

J. H. S.



J. B. Whittier & Co.

Sumner L. Cresty.

Mack, of Londonderry; Frances Moor married, October 13, 1829, the Rev. Samuel Wallace Clark, who died in Greenland August 17, 1847, aged 52; Jane Moor married Alexander Gregg October 3, 1820, and they live in Medford, Mass., he being the son of the late Samuel Gregg, Esq.; their son, William Robert, married Hannah Caldwell, of Manchester, Mass., in 1848, and they live in Boston; George W. married, April 2, 1837, Letitia M., daughter of William Crombie, of Fulton, New York, and lives on the home farm.

JOHN CLARK. — He was a son of William, and brother of Robert. He married Rebecca Wallace, sister of Deacon Robert's wife, and their children were: Ann, who died in Amherst; Samuel Wallace, who married Frances Moor, daughter of Dea. Robert Clark, and died in Greenland; William, a clergyman, now residing in Amherst, Secretary of the N. H. Home Missionary Society; and Gilman, now living in Foxcraft, Me.; Abbie, who became the wife of Mr. Kent, and lives in Vermont; John, married and lived in Georgia for many years, but now at the North; Lydia and Letitia, who live in Amherst.

REBECCA CLARK. — She was daughter of William, and married Moses Cristy March 20, 1788, and they settled where Dea. Sumner L. Cristy now lives. Their children were: John, who married Polly Dodge for his first wife, and Roxanna Baker for his second, and died in Johnson, Vt.; Anna became the wife of Stephen Durant, and, for her second husband, married John Carroll, and died in Lowell, Mass.; William Clark married Hannah Taylor, and lives in Charlestown, Mass.; David, who died Sept. 8, 1802; Robert died in childhood; James married Jane Dodge, and lives in Brooklyn, N. Y.; Elizabeth S. married Ezra Harthan, and died at Great Falls; Mary, who became the second wife of Ezra Harthan, and died at Great Falls; Letitia died unmarried; Nancy, who died young; and Sumner L., who was born May 26, 1807, and married Sarah Hooper, daughter of the late Jacob Hooper, and their children are: Sarah, who became the wife of E. F. Baker, and resides in Salem, Mass.; Elizabeth H., who graduated at Mount Holyoke, Mass., in 1860; Mary L.; Harland P., living in Flint, Mich.; Martyn K.; Charles S. Mrs. Cristy died May 4, 1854. Dea. S. L. Cristy married, for his second wife, Emily Whiting, daughter of the late Capt. Gerry Whiting.

NINIAN CLARK. — He was son of William, and married Nancy Cochran, daughter of Peter Cochran, the elder, and sister of the late Peter. He settled in Hancock, and died there. His children were: Nancy, who married Peter Whitcomb, of Londonderry; Peter Cochran, who died in New Jersey while teaching school. Mr. Clark married, for his second wife, Sally Warner, by whom he had children: Warner, who died in Hancock; Reid Paige, who lives in Londonderry, marrying for his wife a Miss Perkins; Ivory, who married a Miss Goodhue, and lives in Hancock; Almira; Augustus Ninian, who lives in Beverly, Mass.; Robert, who died in California; and Mary Ann, who lives in Hancock.

NINIAN CLARK, ESQ. — He was son of Robert Clark, of Londonderry, and came with his brother William, and settled near him, where Mr. William Orne now lives. He married Mary Ramsey, sister of the wife of the late Dea. Thomas Cochran, Nov. 11, 1773. Their children were William, Lydia, Robert, Hugh Hamilton, Letitia, David, Jonathan, and Samuel. William, born Sept. 29, 1774, inherited the homestead, and married Abigail H. Farwell, of Merrimack, having for children: Abigail D., who died young; Robert H., who went west; Mary R., who was made deaf by spotted fever, and has since died; Rebecca G., who married Joel Fairbanks, and lives in New Boston, her husband dying Sept. 10, 1862; Ann, who married William C. Cochran June 2, 1840, and lives in New Boston; John C., who was made mute by spotted fever, living in Nashua, where he died, and marrying for his wife Caroline Dunnison, of Francestown; Abigail, who in like manner was made mute, and married Albert Gove, a mute, of Henniker; Margaret, who became the wife of Dr. James Danforth, of New Boston, and died Sept. 18, 1851; William Dalton, who married Nancy, daughter of John Moor, and lives in Davenport, Iowa; Lydia (daughter of Ninian), born May 3, 1776, and became the wife of John Crombie; Robert, born June 23, 1778, became a merchant, and died in Boston, unmarried; Hugh Hamilton, born Nov. 2, 1780, became a merchant in Boston, of the firm Humphry and Clark, and died April 11, 1818, aged 37; his wife being Nancy Barnard, daughter of Rev. Jeremiah Barnard, of Amherst, who died Dec. 1, 1803, aged 27, by whom he had

three children; Anne B., who married the Hon. Charles G. Atherton, and now lives in Boston; and Frances, who became the wife of the Rev. Alonzo Hill, of Worcester, Mass.; and Hamilton; Letitia (another daughter of Ninian) was born April 11, 1783, and became the wife of John Davidson Cochran, son of John Cochran, on Cochran Hill; David Ramsey (another son of Ninian) was born June 23, 1785, and died June 18, 1823, aged 37, living where the late John Linch died, having by his first wife one daughter, *Mary Ann P.* who married John Nichols, of Boston, and by his second a son, Ninian Ramsey, who lives in Somerville, Mass., marrying Cordelia Benner, of Waldoborough, Me., and has one daughter; also three daughters: one, Rebecca, marrying a Mr. Reid, of New Orleans; and the second, Sophia, who married a Mr. Reid, and lives in Bridgewater, Mass.; and the third, Frances, who married a Mr. Howard of Bridgewater, Mass. Jonathan, another son of Ninian, was born April 27, 1789, and died May 13, 1814; and Samuel, the last son of Ninian, was born April 21, 1791, being prepared for Dartmouth College by the Rev. Mr. Beebe, of Wilton, graduating 1812. He studied theology with Rev. Dr. Channing, and was ordained pastor of the Unitarian Church in Princeton, Mass., June 18, 1817, and was installed at Uxbridge Jan. 9, 1833, and remained pastor of that church until his death, which occurred Nov. 19, 1855. He married Miss Sarah Wigglesworth, *of Newburyport,* an estimable christian woman, who died some years before him, himself being "a man of rare modesty, great self-denial, imperturbable good-nature, excellent gifts, large culture, and unflinching fidelity to duty;" and when the Master called he was ready. *See p. 447.*

Mr. Ninian Clark, father of the foregoing, was an extraordinary man, of large sympathies, and a noble spirit. He was for many years a Justice of the Peace, filling many offices with fidelity; always characterized for his unflinching integrity. He was for many years a member of the Presbyterian Church, and his life and character were models for imitation. No two men in town exerted a more widely-extended influence, nor more enduring and happy, than Ninian Clark and his brother William. Mr. Ninian Clark died May 25, 1828, aged 87, and his wife died Jan. 11, 1791.

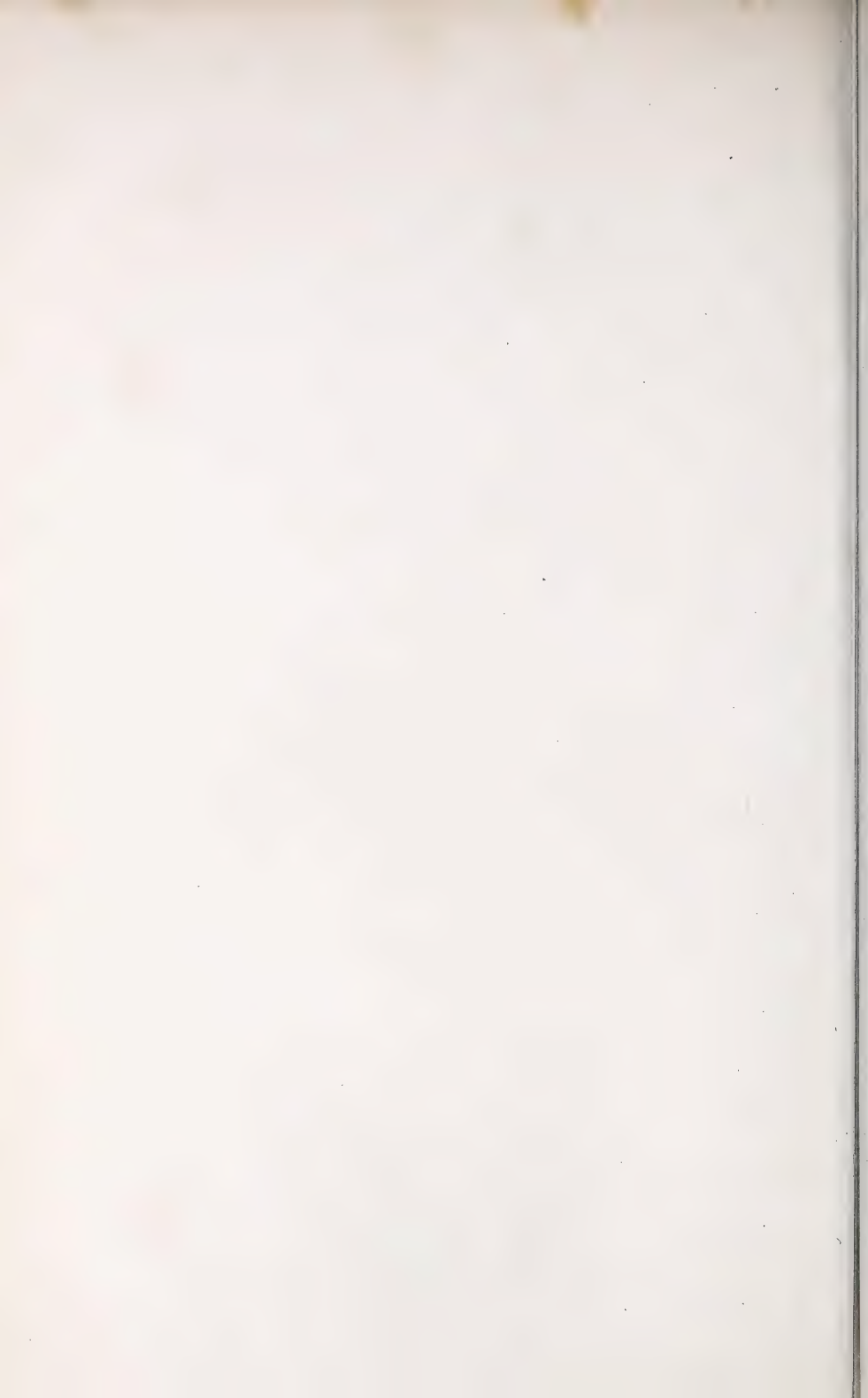
JAMES CROMBIE.—He was son of John Crombie, who emigrated from the north of Ireland, and settled in Londonderry about the year 1720, marrying Joan Rankin Nov. 17, 1721, by whom he had nine children: Hugh, William, James, John, Elizabeth, Mary Jane, Nancy, and Ann.

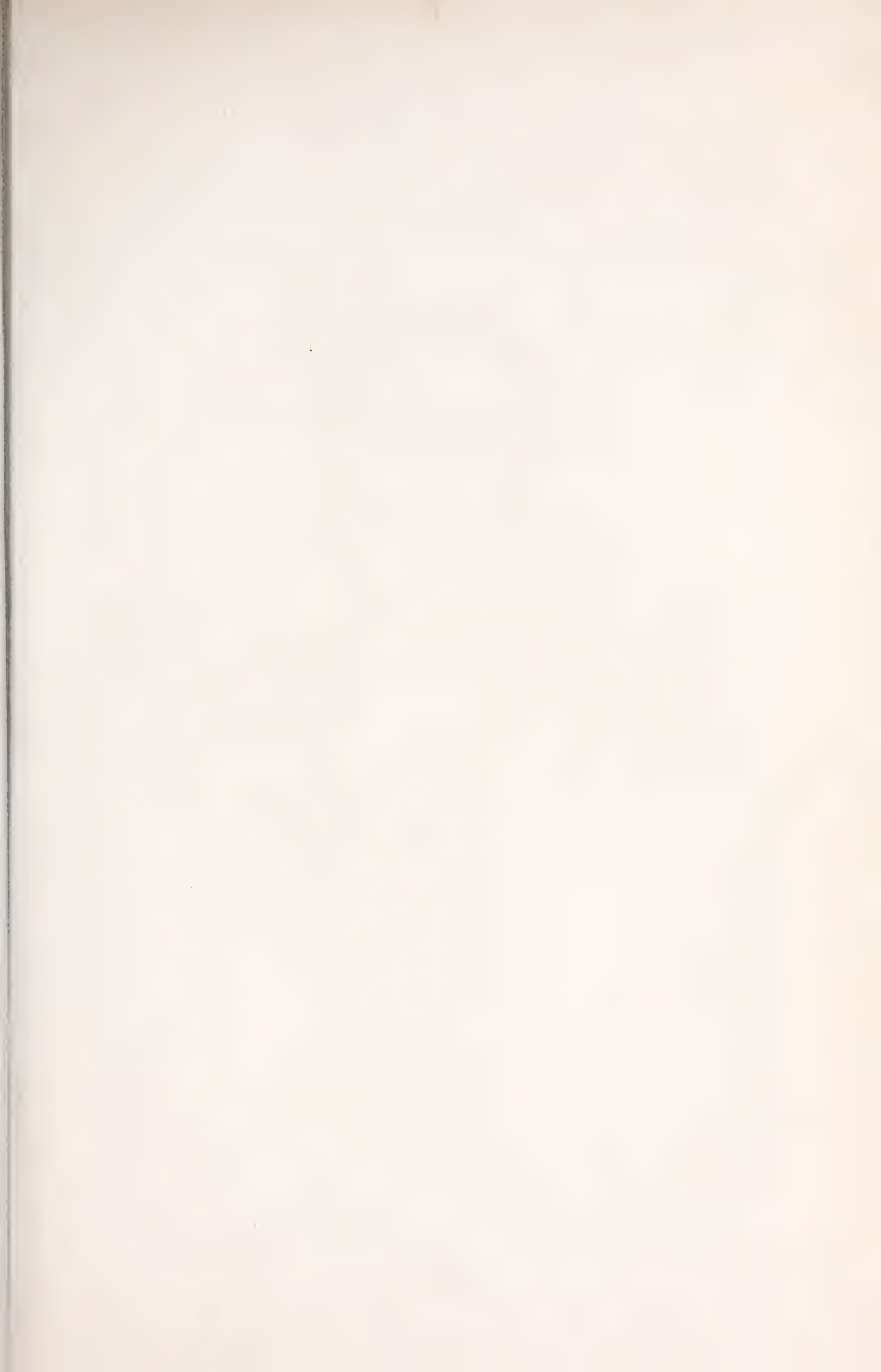
James came to New Boston in 1783, and settled where C. F. Farley lives, having married Jane Clark, daughter of Robert Clark, of Londonderry, by whom he had six sons and two daughters, all of whom were born prior to his coming to New Boston, except Clark. His children were as follows:—William, born Dec. 16, 1766, who married Betsey Fairfield, and settled in Fulton, in the State of New York, where he died Dec. 20, 1851, and where his wife died Aug. 9, 1855, aged 85 years; Robert, born Dec. 12, 1768, who married Mary Patterson, daughter of Dea. Robert Patterson, and settled in the northern part of the town: he was, for many years, a deacon in the Presbyterian Church, and died April 21, 1830, aged 61; John, who lived on the homestead; Jane, born July 27, 1772, married James Cochran, son of John Cochran, and settled near his father, on Cochran Hill, where Mr. Cudworth now lives, and died there; James, born Sept. 28, 1774, who married Joanna Jones, daughter of Dr. Jones, of Lyndeborough, with whom he studied, commencing the practice of medicine in 1798, at Temple, removing to Francestown in 1820, where he continued until 1850, when he removed to Derry, where he died with his son James H. Crombie, M. D., 1853; Samuel, born Aug. 2, 1778, who married Mary Cooledge, and removed to Waterford, Me., where he practiced medicine until his death; Letitia, born Jan. 15, 1781; Clark, born in New Boston Sept. 14, 1784, who married Lucy, daughter of Daniel Dane, and settled near King's Mills, subsequently living where Mr. Prince now lives, and at present resides in South Reading, Mass.,—his children are: Jane, James C., Daniel D., Sarah E., and Albert D.; Jane became the wife of Butler Trull, of Goffstown, and died leaving five children; James C. married and resided in Lowell, Mass., where he died, leaving one child; Daniel Dane married in Lowell, Mass., and has one child; he is agent for the Everett Mills, Lawrence, Mass., a gentleman widely known for his integrity of character and business capacity, as well as for his



L. G. & Co.

Clark Crombie







D. D. Crombie.

loyalty to his country and spirit of enterprise; Sarah E. became the wife of John Ammidon, a merchant in Baltimore, Md., and has two children; Albert D. married Miss Greenwood, of Nashua, and has one child; he is a successful merchant in Baltimore, Md.

Mr. James Crombie was a shoemaker, currier, and tanner, and was one of the most useful mechanics of his day; generous in hospitality, high-minded and honorable in his dealings, social in his habits, diffusing happiness by his cheerful spirit and helping hand. His ready wit created mirth for the gloomy, and his christian fervor prompted to acts of piety. He was just the man for the time and the place into which Providence brought him. He died Jan. 7, 1814; and his wife, as good as himself, died May 25, 1815.

JOHN CROMBIE. — He was son of the foregoing James Crombie, born July 30, 1770, marrying Lydia Clark April 28, 1800, daughter of Ninian Clark, Esq. He lived with his father, and had for children: Ninian Clark, who was born Jan. 20, 1801, and married Rebecca Patten, of Derry, Oct. 29, 1829, and lives in New Boston, having for children: Nancy Moor, John Clark, Moses Colvard, Harriet Rebecca, and James Patten; Mary Ramsey, who was born July 27, 1802, and married James Wilder, living and dying near the mills now owned by Mr. Hopkins, her children being: John Crombie, James Watterman, and Charles Styles; Jane, born Nov. 17, 1803, and died young; Harriet, born April 26, 1806, who married William C. Cochran April 26, 1831, and died Aug. 16, 1839, leaving two sons, Thomas Ramsey and John Crombie, and two daughters, Lydia Clark and Margaret Anna; Letitia, born Jan. 27, 1808, and died young; Samuel Cooledge, born May 22, 1810, and was accidentally killed June 11, 1814; John, born Feb. 9, 1812, who married Eliza Patten, of Derry, April 26, 1828, lived in Nashua, and died Jan. 19, 1855, leaving five children: Harriet, Mary, Eliza, John, Lydia, and Frances Rebecca; Samuel Cooledge, born April 20, 1814, who married Susan Choate, of Derry, Jan. 28, 1841, and now lives in Burlington, Vt., his wife dying March 19, 1857, their children being Mary Pinkerton, William Choate, Lydia, and Rufus; Nancy Moor, born March 26, 1816, and died May 5, 1830; William Hamil-

ton, born Sept. 3, 1818, who married Adeline Cheney, of Derry, June 22, 1842, and lives in Davenport, Iowa, his children being Etta Velora, Sophia Clark, Emma Frances, and Frank Hamilton.

Mr. John Crombie was a house carpenter, learning the trade from Dr. Hugh McMillen. After his death, which occurred April 24, 1839, in the 69th year of his age, his affectionate pastor, the Rev. E. P. Bradford, wrote thus of him:—
 “Mr. John Crombie will long be remembered by a numerous circle of friends and acquaintances as a virtuous, intelligent, and useful member of society. Possessing a great share of that most valuable of intellectual properties, common sense, his inquiries were directed, from an early period of his life, chiefly to those subjects which are of practical importance to mankind. Though he had enjoyed the advantages of a common education only, which were comparatively small in his childhood and youth, the inquisitive and discriminating character of his mind led him to search diligently for general knowledge, of which he obtained a very valuable treasure. His sound judgment, combined with a generous and benevolent disposition, rendered this knowledge highly useful in its application to the important purposes of life. He was often called to assist in compromising difficulties between conflicting parties, who placed great confidence in his wisdom and impartiality. He always manifested an enlightened regard for the institutions of revealed religion. He often expressed his conviction of the need of the gospel in the prevalence of its spirit, in order to the happiness of human society. He believed it also to be the grand instrument of preparing men for a better world. In consistency with these views, he ever took an active and liberal part in supporting it in the religious society of which he was a member, and in extending it to the destitute. Every enterprise which in his view was judiciously projected for advancing the public good, received his cheerful approbation and support. From the worldly substance which Divine Providence bestowed upon him, he was in the habit of distributing generous portions among the poor. His guests, whether relatives, acquaintances, or strangers, he treated with great hospitality and kindness. His house was the abode of

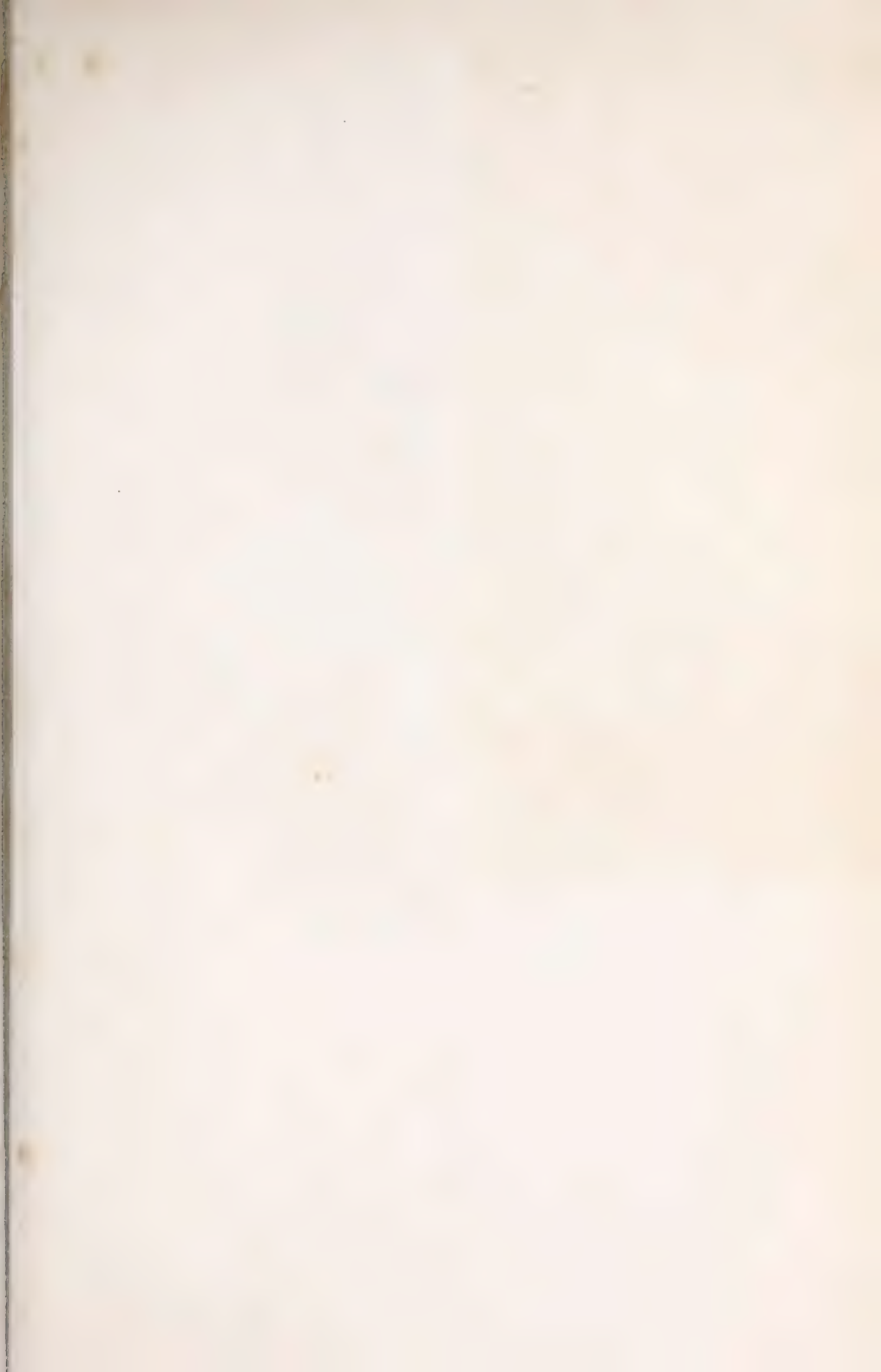


W. G. CROMBIE.

OBITUARY.—Died in New Boston, on the 15th inst., N. C. Crombie, Esq., aged 79 years, for some fifteen of the last of which he was disabled from manual labor by great bodily infirmity, confining him for several of the last, almost entirely to his house, in the end, helpless, to his bed. This long illness he bore with great patience, no complaints ever falling from his lips.

Mr. Crombie belonged to one of the early, solid, families of the town—Scotch-Irish, determined, laborious, intelligent, patriotic, high-minded, upright, Christian. He was one of four sons, two of whom died before him, John, for years the energetic, trust-worthy manager of railroads in Northern New-Hampshire and Central Vermont; Samuel, who died about a year since, largely engaged in the lumber-business in Burlington, Vt. One brother survives, William, residing inavenport, Iowa.

The subject of this notice was long one of the substantial, capable, reliable business men of his town, confided in as entirely trust-worthy in all the relations of life; holding for many years various town offices; guardian of the orphan; counsellor and protector of the widow; executor of wills; administrator of estates; an obliging neighbor; a trust-worthy friend; well-informed in national affairs; a liberal supporter of the institutions of the Gospel; constant attendant on public worship so long as health permitted; his life that of the humble Christian, though from distrust of his personal piety, he had not made public profession of religion. His end was peace. To his family, his neighbors, and to the town, his death is a great loss. W. C.





J. H. Burford's Lith.

A. W. Corbitt

domestic order, peace, and happiness. He was permitted to live with the wife of his youth nearly forty years, in bonds of the most affectionate mutual regards. As a mechanic, Mr. Crombie was skillful and enterprising, and characterized for his habitual and persevering industry to the last moment of his active life; and many are the inhabitants of this region who, as they lie down to rest at night, may feel indebted to it for 'a shelter to their heads.' Many the sanctuaries of the Lord, whose spires point to heaven, are the 'workmanship of his hands;' and while they remind us of the 'wise master-builder' who laid his foundation there, should admonish us of the only 'pathway' to a heaven of peace and rest. Mr. C. bore his last sickness, which was sometimes very distressing, with great patience and resignation to the will of God. He apparently enjoyed the unclouded exercise of his reason till within a few minutes of his death. He often expressed a hope of a blessed immortality only through the merits of the Lord Jesus Christ. He died, as he had lived many years, a member of the Presbyterian Church. His widow and children, who survive him, have experienced a heavy bereavement in his death. But their sorrows are alleviated by the belief that he has entered into everlasting rest."

Mrs. Crombie, highly esteemed for her many excellences of character, which made her household the abode of domestic happiness, died May 9, 1849, aged 73.

LEMUEL MARDEN. — He was born Aug. 30, 1745, and came from Bradford, Mass., about 1786, where he married, in 1769, Hannah Greenough, born May 21, 1750, the youngest of six daughters; she died Oct. 20, 1843, aged 73. He settled where the late Jonathan Marden lived, purchasing of Daniel Hardy, of Bradford. His children were Hannah, Greenough, Solomon, Nathan, Francis, Samuel, Melitable, Jonathan, and Sarah. He died Jan. 9, 1819, aged 74.

Greenough, his son, was born Oct. 17, 1772, and married Sybil, daughter of Benjamin Hardy, of Hancock, Oct. 10, 1802, having learned the trade of a mason in Bradford, Mass. He bought the farm on which he now lives of Porter Sawyer, who bought of Nathaniel Fairfield, who bought of the heirs of Ralph Inman, one of the original proprietors of the town, liv-

ing in Cambridge, Mass. Fairfield felled the first trees and erected the first cabin. Mr. Marden's children are: Lemuel, who married Clarissa M'Collom, and lives where William Campbell died; Levi, John Langdon, Lyman, Cynthia, Sybil, Abigail, David, and William Greenough. Mr. Marden, though ninety-one years old Oct. 17, 1863, retains to a remarkable degree his mental faculties and physical energies, superintending a large farm, and transacting his business with great exactness.

Jonathan Marden, a son of Lemuel, was born July 5, 1788, and married Sally Foster December 31, 1815. She was born at Ashby, Mass., February 8, 1763. Their children are: Elizabeth Foster, born February 6, 1817; John Foster, born July 6, 1818; Jonathan, born September 26, 1820; Harriet Newell, born August 29, 1822; Alfred, born November 22, 1828; Charles, born July 21, 1830; and George Waterman, born October 17, 1832. Elizabeth F. became the wife of Caleb Reid June 1, 1842, and removed to Beaver Dam, Wis., in 1855, where she died May 4, 1861, aged 44. John F. married Jerusha H. Adams, of Milton, Mass., and has four children; Harriet Newell married Frederic H. Ober, of Hopkinton, May 29, 1845, and lived in Nashua. After his death she became the wife of George Hall, of Brookline; Jonathan married Eliza Jane Norton, of Vermont, March 9, 1847, by whom he had one child. His second wife died in 1863.

Alfred married Augusta H. Emerson, of Francestown, Dec. 30, 1852, and lives in Beaver Dam, Wis., though now in the army of the Cumberland. He has one child. Charles married Harriet Butterfield, of Nashua, March 14, 1855, and lives at Beaver Dam, Wis., having two children. George Waterman married Abby M. Sawyer April 1, 1858, who soon died, and he married Asenath B. Hovey, of Peterborough, where he now resides.

SAMUEL MARDEN. — He was the son of Solomon, born March 24, 1775, who was the son of Lemuel Marden. He was born November 18, 1804. Phebe Noyes was born November 3, 1802. They were married July 1, 1828. Their children were: Mary, born April 20, 1829, died April 24, 1829; Lydia Maria, born July 31, 1830; Harriet Campbell, born April 6, 1832,

married George Hall, Jr., March 11, 1857, and now resides in Nashua; Melitable Jane, born April 10, 1834, died March 11, 1854; James, born February 23, 1836, married H. Jennie Park May 19, 1863, now resides in Springfield, Mass.; Henry, born December 9, 1837, graduated at Dartmouth College 1862; George, born August 26, 1839, married Sarah Lizzie Mansfield November 11, 1862, served in the Union Army, 16th Regiment N. H. V., from November 1862 to August 1863; Mary Ellen, born September 30, 1841; Lora Ann, born August 11, 1843; Samuel Lewis, born June 23, 1845.

BENJAMIN DODGE. — He came from Beverly, Mass., marrying for his wife a Dodge. He "followed the seas" from his childhood, and commanded a ship for many a year prior to his coming to New Boston, and for a long time after his family came here; visiting almost every country on the globe. He settled where Mr. Irving now lives, some improvement having been made by a prior settler; and was accustomed to entertain his family and neighbors with the narrative of his adventures whenever he visited his home. His children were Benjamin, Gideon, and Antipas. Antipas lived where his father died, in New Boston; Gideon lived and died near his father's; Benjamin was born April 13, 1758, in Beverly, Mass., and married, November 24, 1780, Eunice Boutwell, who was born November 14, 1761, in Reading, Mass., and died November 21, 1811. His second wife was Widow Mudgett, of Weare, born August 17, 1774, in Andover, Mass., to whom he was married March 15, 1812; she died December 5, 1838. Mr. Dodge died January 13, 1831.

He first settled near the Rev. S. Moor, then in Sullivan, subsequently in Amherst, and finally in the northern part of New Boston, where he died. His children were: Elizabeth born January 13, 1783, who married Lieutenant Solomon Dodge May 25, 1805, and lived where Israel Dodge, her son, now lives, she died December 6, 1840; Lydia, born June 18, 1787, who married Samuel Gregg November 11, 1811, and lived in Deer-ing, she died November 8, 1826; Charlotte, born February 23, 1790, who married James Boutwell December 20, 1810, and died January 17, 1844; two daughters dying young; Monice, born June 23, 1799, who married Mr. Samuel Dodge

February 6, 1817, and lives in New Boston ; Achsah born July 6, 1802, who married Captain Rodney George, of Windham, March 16, 1832, and now lives in Tewksbury, Mass ; Rebecca, born February 20, 1806, who married Jacob Bailey February 6, 1825, and lived where John Lamson resides, but now lives a widow in Nashua, having a daughter who married William, son of Greenough Marden ; Sarah, born November 27, 1813, who married Captain Jonathan Gove Kelso, of New Boston, April 11, 1837, and now lives in Charlestown, Mass. ; Mary W., born Sept. 4, 1816, who married David A. Kendall, of Mont Vernon, April 25, 1837, and died June 28, 1856, these last two being the children of his second wife. Benjamin, born January 22, 1777, remained on the homestead, marrying, November 22, 1821, Mary, daughter of Dea. John Smith, of Francelstown, whose children are : John Newton, who married Emma Jane Colburn July 1, 1858, and lives with his father ; Persis Boardman, who married Robert Peaslee, of Weare, in 1846 ; Mary Jane, who married William Taylor in 1853, and resides in Medford, Mass. ; James Smith, who married Sarah Evelyn, daughter of Jesse Beard, and is a merchant in Andover, Mass. ; David Campbell died young ; Sarah Elizabeth, who died young ; and Sarah Nancy.

ANDREW BEARD. — He came from the north of Ireland in 1766, and stopped at Litchfield a few years, and then located himself where James Buxton lives, where he erected a house, at the raising of which a man was accidentally killed. He soon left this place, and permanently settled where Alfred N. Hardy now lives, that beautiful eminence long being known as "Beard's Hill." He died June 19, 1798, aged 88. His son Joseph, who was four years old when his father left Ireland, married Margaret McMillen, of Francelston, in 1784, and settled where his son Jesse now lives — a Mr. Mackintosh having commenced a settlement there. The children of Joseph Beard were: Anna, yet living unmarried, retaining great vigor of mind ; Sarah, Jesse, James, now living in Vermont ; Lydia, who married John Langdell ; Mary, who married John Stone, and lives in Vermont ; Joseph Goardly, who died young. His son Jesse succeeded his father on the homestead, marrying, November 23, 1826, Elizabeth Sweetser, daughter of Benjamin Fairfield, Esq.,

and their children were Cordelia Clark, Edwin, Joseph, Horace Philbrick, now a merchant in Andover, Mass., marrying in 1862, Frances R. Shattuck, of Andover, Mass.; Evelyn Sarah, who was married June 1, 1858, to James Smith Dodge, a merchant in Andover, Mass.; Selwin Felt and Mary Josephine. Mr. Beard has buried all his children but the two living in Andover. He has been a remarkably successful educator, commencing teaching in 1814, and ending in 1860, having taught 67 terms, and having been a superintending school committee 21 years; taking great interest in vocal music, he has taught 87 singing schools. Mr. Beard was born February 17, 1789, and though 74 years old, has kept pace with the world's progress, and yet seems young, in sympathy with the young, and alive to every effort for their improvement.

William, the oldest son of Andrew Beard, was born October 20, 1751. His father it seems was a blacksmith, and was born in the county of Antrim in the year 1710. In 1749 he married Lydia Goardly, and when they came to New England they had four children; two sons and two daughters. She excelled in the manufacture of linen cloth.

In June, 1775, he was at work building a house for his father on their new farm, when the news came that the British were landing in Boston. With the leave of his father and mother he immediately repaired to Charlestown in defence of his country, was at the battle of Bunker's Hill, and was one of the forty volunteers who brought some cattle across the neck, under a raking fire of the enemy, in order to prevent their capture. In 1777 he received an ensign's commission, and was one of the scouts that commenced the attack on the enemy at Bennington. He was in several engagements, but was never wounded.

When he was done serving his country, he returned home and lived with his father on the farm. March 20, 1790, he married Jane Burns, of Bedford, by whom he had seven children, three sons and four daughters. They lived on the same farm till their death.

Although entitled to a pension, he nobly refused to draw it. His death occurred Jan. 2, 1832; his wife died Feb. 9, 1830.

Sally Beard, daughter of Andrew Beard, married George Robinson, of Tyngsborough; both died young.

Lydia, daughter of Andrew Beard, married Leslie Gregg, of New Boston, had seven children, one son and six daughters, afterwards moved to Goffstown, where they both died.

Rachel, the youngest daughter, married Thomas Christie, of New Boston, and moved to Hartland, Vt.; had nine children, three sons and six daughters.

Andrew Beard, the son of William Beard, was born Jan. 30, 1791. In 1816 he married Elizabeth Cochran, daughter of Dea. Joseph Cochran, by whom he had three children. She died Jan. 11, 1826; he afterwards married Rachael Marshall, of Weare, and moved to Newport, N. H., and died March 30, 1860, aged 69 years.

John, son of the above-named Andrew Beard, was born Dec. 16, 1817. Married Emily Marshall, of Unity, and now lives at Rock Island, Ill. Margaret, the daughter of Andrew, married Hiram Angel, of Newport, and died, July 23, 1857; their son died in infancy.

John, son of William Beard, was born May 5, 1793, died Sept. 25, 1807, aged 14 years.

Sarah, daughter of William Beard, was born August 10, 1795; Sept. 24, 1822, married Moody Marshall, of Weare, and had eight children, seven sons and one daughter.

Jane, daughter, of Wm. Beard, was born March 8, 1802, and settled in New Boston, had five children.

William, the son of William Beard, was born May 6, 1798. Nov. 8, 1825, married Eleanor McMillen, daughter of Dr. Hugh McMillen, of New Boston; settled on a part of his father's farm called the Jordan Lot. He has six children, four sons and two daughters.

Asa M., the son of William Beard, 2d, was born Nov. 8, 1827. In 1850 he married Lucy J. Trull, of Goffstown; has four children, and lives in New Boston.

Ann Augusta, daughter of William Beard, 2d, was born May 18, 1829, and in 1858 married John Gilmore, of Newport; has one child, and lives in New Boston.

Sarah M., daughter of William Beard, was born Feb. 5, 1836. In 1858 she went to Marshfield, Indiana, as a school-teacher; January, 1862, married Levi M. Cronkhite, of that place, where she now lives.

Cornelius W., son of William Beard, was born Sept. 29, 1840. Sept., 1861, he enlisted in a company of sharpshooters, was in several battles, received a severe wound at the battle of Antietam, and was killed in a skirmish with the rebels at Gettysburgh July 4, 1863, aged 22 years, 7 months, and 5 days, — a brave soldier and a pure patriot.

James M. G. was born May 27, 1844; in 1862 he published an Almanac called the "New England Calendar, and Miscellaneous Year Book." In March, 1863, he went to Indiana as a school teacher, in which business he is still engaged.

Eliza and Louisa, twin daughters of William Beard, Sen., were born Feb. 15, 1806. Eliza married Jacob Bartell, of Lynn, had one child, and died in 1852, aged 47. Louisa married Hiram Campbell, of Bedford, settled in New Boston, had four children; afterwards removed to Nashua, N. H., where she died, in 1840, aged 43 years.

WILLIAM KELSO. — He was born in Londonderry, being the son of Alexander Kelso, whose wife was a Kelso, daughter of William Kelso. Alexander, with three brothers, came from the North of Ireland and settled in Londonderry, and died when William was fifteen years old; and William came to New Boston about 1763, though his sister Margaret came some years earlier, being the wife of Capt. George Cristy, who settled where Dea. Sumner L. Cristy now lives. William married Agnes Kelso, and settled first where Leonard Merrill lives, and after clearing a few acres, sold to his brother Daniel, and then settled where Mr. Robert Kelso now lives, near Joe English, buying of Eleazer Boyd, who cleared a few acres and reared a small house. Mr. Kelso had six children: Nancy Richards, who died Jan. 30, 1831, aged 50; Elizabeth, who died March 2, 1839, aged 60; Ann, who died Nov. 8, 1851, aged 81; John, who died March 2, 1850, aged 74; and William, born April 9, 1785. John (the son of William) succeeded his father on the homestead, and married Gizzy, the daughter of Dea. Robert Patterson, and his son Robert lives on the homestead, the boundaries of which have not been altered since Eleazer Boyd sold it to his grandfather William, though in all other respects it has been changed for the better. Mr. Robert Kelso, in 1841, married Juliana Perkins, of Windsor, their chil-

dren being Henry, Mary L., and Helen A. William, the youngest son of the elder William, and brother of the foregoing John, settled where he now lives, buying his farm fifty-three years ago of Mr. Clapp, who bought of Coburn, who bought of Sawyer, who had it of Archibald McAllister, the son of John, the first McAllister in New Boston. This William married, in 1823, Susannah Coggin, of Mont Vernon, and their children are Susannah, Eliza, Catherine, William, who lives with his father, Alfred, and Nancy A.

William Kelso, at the head of this sketch, died Jan. 19, 1823, aged 83; and his wife died April 7, 1825, aged 77. His brother Daniel lived on Leonard Merrill's farm, marrying Mary McAllister, daughter of John, having twelve children: Alexander, John, Ann, William, Daniel, Robert, Annanias, Elizabeth, Thomas, Mary, David, and Jonathan Gove.

Alexander was a physician, and was killed by the falling of a tree. Ann married Thomas White, son of Dea. Robert White, and lived in Vermont, he dying in Hopkinton, and she in Antrim.

William lived in New York, died there, and left children.

Daniel lived and died in Pennsylvania, and left children.

Robert lived and died in Rising Sun, Indiana, and had children.

Annanias has lived in Vermont, but now is in New Boston, and is the father of Jonathan Gove Kelso, of Charlestown, Mass.

Elizabeth was Mrs. Parkinson, mother of Rev. Royal Parkinson, of Randolph, Vt. Thomas died in Canterbury, on his way to Columbia, of spotted fever. Mary married Asa Dustin, and lived in Columbia, and died leaving one child, Daniel. David married Mary, daughter of Wm. Campbell, and for his second wife he married widow Andrews, daughter of Dea. Joseph Cochran. Jonathan Gove married Letitia, daughter of James Cochran.

Alexander, another brother of the first-named William, settled where Mrs. Achsah Dodge now lives, marrying Nancy Guinness, of Amherst; their children being Anna, Sally, and Catherine.

John Kelso, son of Daniel, was born July 14, 1771; by

trade he was a clothier, and carried on the business for many years in New Boston. He married Dorcas Cleaves, of Mont Vernon. Their children are: John, who was born Nov. 1, 1804, married Susan Bradford, of Fitchburg, Mass., and has three children, William, Marion, and John; he resides in Bennington, Vt., and is a manufacturer of woollen goods. Augusta, born July 13, 1808, became the wife of Micah Lawrence, of Ashby, Mass., Feb. 15, 1834. Mr. Lawrence, in company with Waterman Burr, when he was a young man commenced trade in the Upper Village, subsequently continued the same business in the Lower Village, and in retired life is enjoying the fruits of his successful enterprise. Their children are: Helen, who became the wife of Charles A. Wood, Esq., Sept. 27, 1863. Mr. Wood is a native of Hancock, N. H., and now a successful lawyer in Madison, Wisconsin; he served as Lieut. Col. over two years and was at the siege of Vicksburg; immediately after his marriage he sailed for a tour of Europe. Sarah became the wife of Charles H. Bixby Sept. 16, 1862. Mr. Bixby is son of Levi Bixby, formerly of Francestown, and late of Surinam, South America; he graduated at Williams College in 1858, and soon after went to Europe, and studied the modern languages in France and Germany; immediately after his marriage he, in company with his wife, sailed again for Europe, spending nearly two years in Germany, France, and Italy. George O., born July 27, 1841, became connected with the Naval Department of the West in Oct., 1862, and now holds an important position in the Medical Department. Eliza C. was born Nov. 15, 1843. John K. was born Nov. 13, 1847.

David, son of John Kelso, born Aug. 25, 1814, is a mason by trade, and resides in New Boston. Sarah was born Aug. 20, 1816, became the wife of Neil McLane, Esq., Aug. 14, 1849, resides in New Boston, and has one daughter, Marion A., born May 24, 1854. Adeline, born Jan. 20, 1819, became the wife of Joseph Warren in 1844, and resides in New Boston; her children are H. Frank, John K., and Emma; Frank enlisted in 1862, in the 13th Regt. N. H. V., and has proved a brave and valiant soldier, shrinking from no danger and complaining of no hardships.

JOHN McALLISTER. — He came from the North of Ireland, and settled where William Kelso now lives, about 1748. He married in Ireland, and had one son four years old, whom he left, and a daughter, named Mary, was born during the passage across the ocean, and married Daniel Kelso, whose son John was the father of the present David Kelso, Mrs. Micah Lawrence, Mrs. Neil, McLane, and others. She was an excellent woman, and a great help to those who early settled in the neighborhood of Joe English. She was witty, and loved to make all around her happy. The Rev. Mr. Moor when he first visited her, inquired of her if she were born in Ireland. "No, indade, I was not," was the reply. "Were you born in England?" inquired he. "No, indade, I was not, sir." "Then you must have been born in America?" "An' I was not born in America, neither, sir." "Then where upon 'arth were you born?" "An' indade, sir, I was not born on the 'arth at all, sir." As Mr. Moor was a man of great good nature, and loved a joke as well as any of his parishoners, the mystery was satisfactorily explained.

Mr. McAllister had three sons: Archibald, who was born in Ireland, Agnus and Daniel. Archibald lived on the homestead at first, then moved to Francestown, where he died. Agnus settled where James Dexter now lives, near the late Dea. Peter McNeil's; subsequently he moved to Pequawkett, an Indian name applied to a considerable tract of country now including Conway, N. H., Fryeburgh, Me., and some of the adjacent towns. Here he died some years since. Daniel settled near his father, and sold his farm to the father of the present Capt. John Lamson, and moved to New Brunswick on the Passamaquoddy Bay, where he died.

John McAllister was an early proprietor, and had a fine tract of land. He was a man of great energy of character, and was entrusted with various offices in the town, and took great interest in its settlement, and the permanent establishment of the institutions of religion. When an old man he removed, with his son Archibald, to Francestown, where he died in a good old age. It is related as a singular coincidence that his daughter Mary, who married Daniel Kelso, had twelve children, nine sons and three daughters, while Archibald, her brother, had twelve children, but nine of them were daughters and three were sons.

DEA. ROBERT WHITE. — He settled on the height of land now owned by Abram Wason. He was among the earliest settlers in the vicinity of Joe English, and took an active part in the settlement of Mr. Moor. His wife, Mary, is remembered as an excellent woman. Mr. White was one of the earliest elders in the Presbyterian Church, associated with Archibald McMillen, John Smith, Thomas Cochran, William Moor, James Ferson, and William McNeil, in the Session. His children were: Andrew, born Jan. 20, 1759; Jane, born May 2, 1761, who married a Mr. Willson; William; Robert, born Feb. 25, 1766; Thomas, born July 11, 1773, who married Ann, daughter of Daniel Kelso, and lived in Tunbridge, Vt.; Solomon, William, and John Craige. Dea. White sold his farm to John Lamson, and tended John McLaughlen's grain-mill for many years; subsequently he removed to Goffstown, tending a mill there, where he died in 1809. Dea. White was a good man, and highly esteemed by his contemporaries. Mr. Lamson, who bought his farm, carried on the business of a tanner and currier; he kept a store in a part of his house, also a tavern.

WILLSONS. — Three brothers, sons of Robert Willson, came from Londonderry, and settled on an elevated tract of land in the east part of the town now called Willson's Hill, but for a long time called Egypt, because during years of scarcity corn could always be had of the Willsons, whose lands were very productive, and they had more pecuniary means than most of the early settlers. Thomas Willson settled the farm just east of Almus Warren's, which is now owned by John B. Warren; James settled northeast of his brother Thomas's farm, where Robert Crombie lately lived; and Alexander settled near his brother James, on land now owned by Micah Lawrance; David was the son of Thomas, and lived where Almus Warren now lives, one of whose daughters became the wife of Rodney McCollom, and another of John B. Warren. James Willson, Esq., who lived where Peter Jones now resides, was another son of Thomas, marrying a daughter of Dea. Jesse Cristy; his other children were Elizabeth, Alexander, Robert, David, and Jane. The children of James (the first James) were Robert, James, David, Molly, John, Samuel, Hugh, Jane, and Margaret, who became the wife of William Batchelder Dodge, and

was the mother of Mrs. Solomon Dodge, and of the first wife of Jacob Richards, Esq., also of the wife of James Cristy, now living in New York ; Alexander (the first) had a son Alexander, also a son William, who graduated at Dartmouth College in the Class of 1797, studied law, and went to Ohio, where he was made Judge and elected a member of Congress, and died while returning home from Washington. He was a man of fine talents and great energy.

ROBERT WILLSON, who settled in the northeast part of the town, near the Plains, was a distinct branch of the Willsons, known as the "Black North Willsons," while the others were called "Curly Willsons."

DEA. WILLIAM MCNEIL. — He was born March 28, 1746, in the town of Bellemoony and County of Antrim, Ireland, being the son of Abraham and Jane. He came to this country with his parents in 1750, and settled at what was then called Derryfield, now Manchester. His father died in 1752, and he came to New Boston in 1765, accompanied by his mother and two sisters, and settled on a fifty-acre lot of wild land on the south side of Joe English. He married, Dec. 15, 1774, on her 22d birthday, Rachel Patterson, daughter of Peter Patterson, of Londonderry. Their children were: James, born June 1, 1776; Jane, May 26, 1778; Grissel, April 6, 1780; Abraham, July 24, 1782; Rachel, Oct. 26, 1784; Peter, Dec. 5, 1786; John, Nov. 14, 1788; Betsey, Sept. 26, 1790; Sally, Sept. 5, 1793; Jennette, Feb. 4, 1796. Three sons and three daughters grew up, and the remainder died young. Abraham lived in Antrim for many years, subsequently in Lowell, Mass., where he died; Peter lived with his parents on the homestead, and married Mary Stiles, of Amherst, Sept. 23, 1818, by whom he had eleven children, six daughters and five sons — Mary Jane, H. Elizabeth, William, C. Granville, John, James, Rachel Patterson, Abby Stiles, Peter Patterson, Harriet Newell, and Lydia Shaw; Mary Jane married N. Farnum, of Francestown, having had one child, Nahum Hardy, deceased; H. Elizabeth married Fuller R. Talbot, and lives in Lacy, Iowa, and has seven children — James F., Mary E., John, Hardy F., George, Abby J., Albert S.; William married Sarah Barnes, of Hillsborough, and lives in Clarence, Iowa, and has five children — Scott, Kate, Frank, Fred, Dora;

C. Granville married Martha A. Holt, of Andover, Mass., and lives in Tipton, Iowa, and has seven children — Charlotte E., Abby M., Sarah E., George Granville, Elbridge G., Claria Jane, and Peter Patterson; he holds the office of deacon, and is a man of much activity and usefulness in the church of Christ; John married Mary L. Pratt, of Chelsea, Mass., where he resides, having four children — Annie C., Mary Alice, Caleb H., and Hattie C.; James married Jane Willson, of Factoryville, Pa., and lives in Bates County, Mo., and has four children — Abby Jane, John, Willson, and Thomas S.; Rachel P. married Capt. James M. Tuttle, and lives in New Boston, having two children — James P. and Granville J.; Abby S. died at the age of 19; Peter Patterson married Sarah Elston, and lives in Elston, Missouri, having three children — Mary, Abby, Hattie N., and Arthur, who was chosen deacon in the Presbyterian Church in 1828, and died February 15, 1849, aged 62; John lived in the south part of Antrim, and died there; Jane married Abraham Smith, of Nottingham West (now Hudson), where she died, having had twelve children; Grissel died unmarried, aged 55; Betsey was married to John Burns, a jeweller, of Milford, Nov. 25, 1817, by whom she had no children, and was, after Mr. Burns's death, married to Piam Orne Oct. 31, 1822, and their children were: Joseph Milton, born Sept. 11, 1823, who married Climena Bartlett, and lives where his father died, July 30, 1843; William, born Oct. 8, 1825, who married Almada Bartlett, and lives on the farm settled by Ninian Clark, Esq.; and Sarah Elizabeth, born Sept. 28, 1828, and died Oct. 14, 1846. Mrs. Orne yet lives, possessed of great activity both of body and mind, for one aged 73. Dea. William McNeill was a noble man, calm, dignified, yet genial and affectionate. As a christian he was exemplary and devout, cherishing large charity, and always ready for every good work. He sustained his pastor by all the influence he could exert, and sought to strengthen the things that remained. He successfully reared his family, and left his posterity an example which they can safely follow. When he died, devout men and women made great lamentation over him, because they had lost from the church a man of faith and prayer. His decease transpired Jan. 15, 1823, when in his 77th year. His widow survived

until April 20, 1837, attaining the good old age of 84, exerting a blessed influence while living, and in dying left assurance that a life full of good works and kindly endeavors shall end with the comforts of hope and glimpses of celestial light.

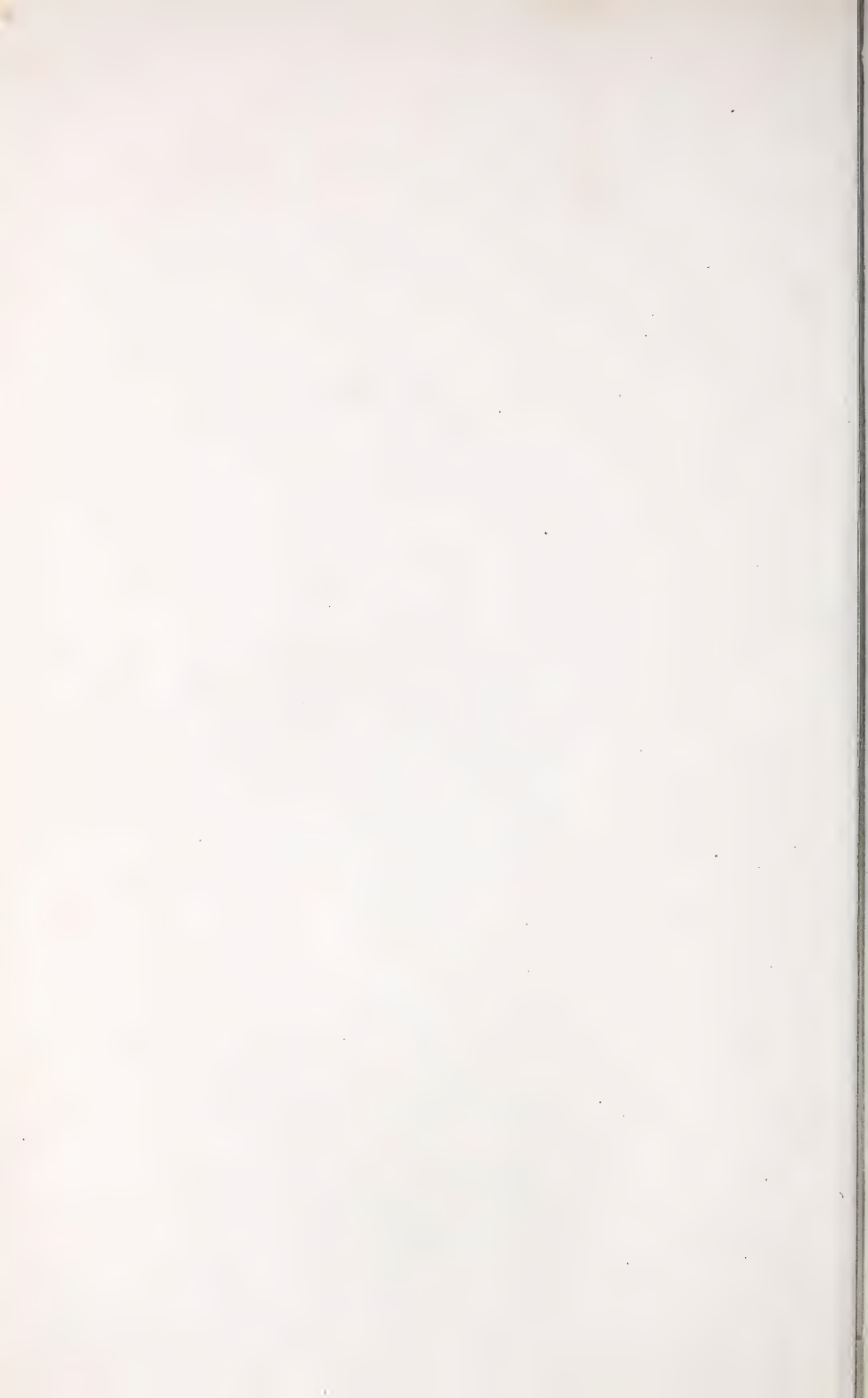
DEA. ROBERT PATTERSON. — He was born in Londonderry, being son of Peter Patterson, and brother of the wife of Dea. William McNeil. He settled where Allen Leach, his grandson, lives, marrying Susanna Miller, of Londonderry. Their children were seven, three sons and four daughters; the oldest son died young, and the oldest daughter, Mary, married Robert Crombie, afterwards deacon of the Presbyterian Church, and lived in the west part of the town; Rachel married Joseph Leach, and lived in the eastern part of New Boston; Gizzel married John Kelso, father of the present Robert Kelso; Jane married William Mackintosh, and lives in Bethel, Vt.; Samuel went into Pennsylvania, where he married, and has seven children; and John died unmarried. Dea. Patterson was an excellent man, being chosen deacon before Mr. Moore's death, and serving many years during the pastorate of Mr. Bradford. He was exact in his notions, and slow to conform to new customs, yet was a man in whom there was no guile. He died in 1828, greatly lamented.

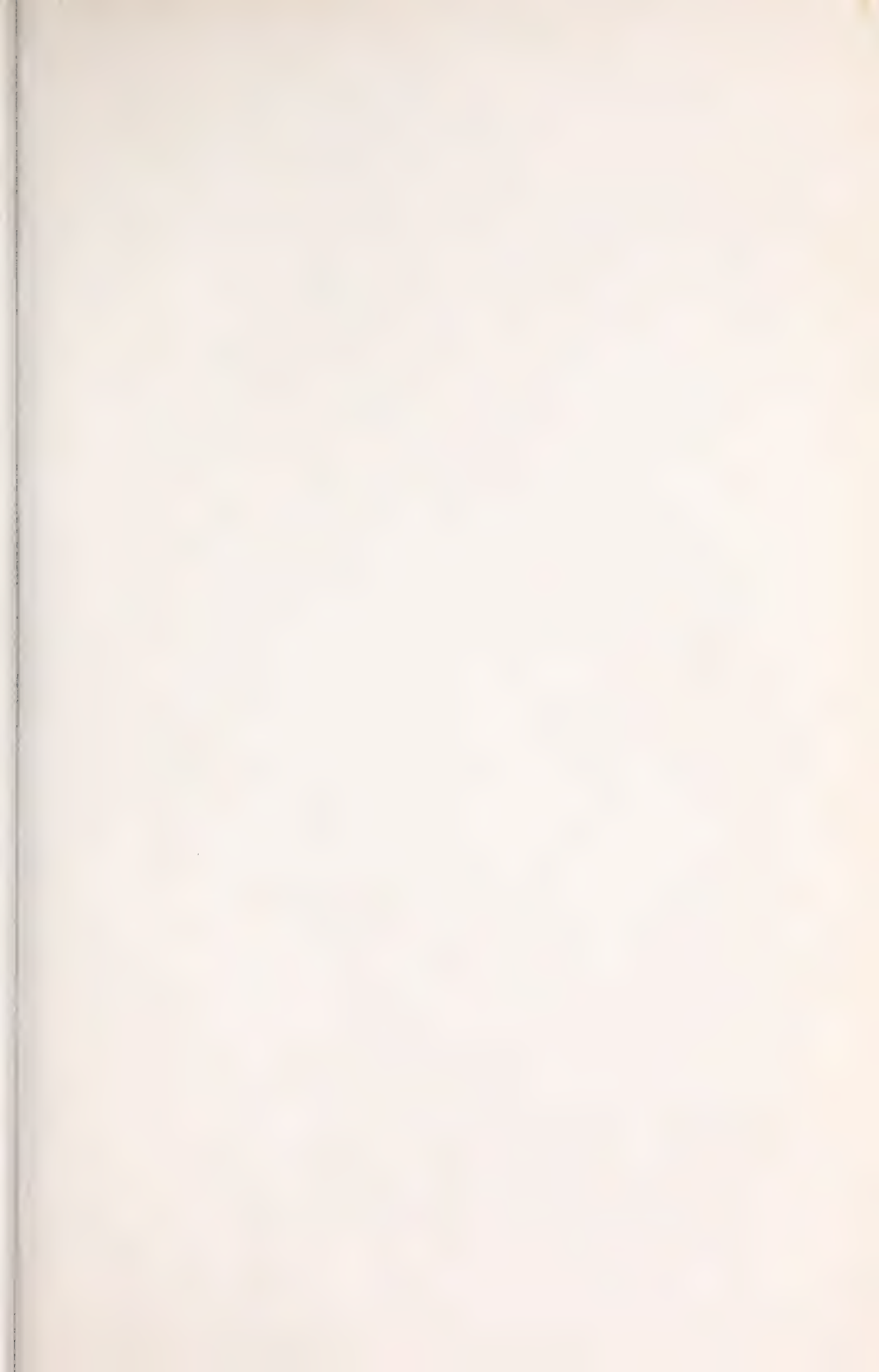
DEA. ROBERT WASON. — He was born in Nottingham West, now Hudson, June 14, 1781, being the son of Thomas Wason; his mother was Mary Boyd, of Londonderry. He came to New Boston April, 1803, to live with Robert Boyd, his uncle, who settled on Lot No. 30, near Joe English, being then advanced in years. He was married Dec. 26, 1808, by Rev. Mr. Bruce, to Nancy, daughter of John Batchelder, of Mont Vernon, born Oct. 13, 1789; their children are Elbridge, Louisa, Hiram, Nancy, Mary, Robert Boyd, Adeline, Caroline, and George Austin. Elbridge married Mary Stickney, of Boston, April 24, 1851, who died Aug. 15, 1863, and he has his residence in Brookline, Mass., and is of the firm Wason, Pierce & Co., in Boston. Hiram graduated in 1838, at Amherst College, studied theology at New Haven, Ct., married, Oct., 1844, Betsey R. Abbot, daughter of Timothy Abbot, Esq., of Wilton, went to Indiana, in which State he still resides at West Creek, Lake County. Mary married Nathaniel Carr



J. H. Johnson & Co.

Elbridge Wason







RESIDENCE OF GEORGE AUSTIN WASON.

Nov. 13, 1850, and lives in Boston, Mr. Carr belonging to the firm of Dexter, Robie & Co. Robert Boyd resides in Boston, and is with his brother Elbridge, one of the same firm. Adeline married John Batchelder Sept. 5, 1843, and lives in Sprague, Conn., their children being Emma, Louisa, and Herman. M. Batchelder is the inventor of a sewing-machine, and was the first to devise the most essential and practical parts of all sewing-machines in this country. He is also the inventor of a machine for stamping bags, etc., which is of great utility. Austin inherits the homestead, and is a progressive farmer; he married Clara L., daughter of Mr. Sidney Hills, Sept. 17, 1863. Caroline, who had been a teacher for many years in Boston, died June 23, 1864, greatly beloved, useful in life and happy in death.

Deacon Wason reared a highly interesting family, none of whom has forsaken the faith or rejected the principles that characterized the worthy men of earlier days. He was social and affectionate, and always aimed to cultivate the intellect and improve the heart of his children. He united with the Presbyterian Church in 1815, and a few years after was elected an elder, which office he held at his death. Dea. Wason was a man of great energy, and entered with zeal upon every enterprise adapted to benefit the church or the community, so that he was a "doer of the word" as well as a hearer; and when he died, Aug. 7, 1844, aged 63, his death was greatly lamented, and the loss of his influence was seriously felt. His venerable widow, enjoying a peaceful home and the affectionate ministrations of her children, survived until July 28, 1863, having been a faithful mother and a sincere christian.

DEA. ARCHIBALD McMILLEN.—He came to this town as early as 1756, and settled on the south of Joe English. He was elected a deacon in the Presbyterian Church as early as 1768. He was chosen to represent New Boston and Frances-town in 1777, at Exeter, in the General Court; also at Concord in 1778, and was chosen Moderator at a meeting of the town Dec. 4, 1780. He served in the war of the Revolution at different times, and was at the battle of Lexington. He subsequently went into New York on business and died ere he could return. He had children, among whom was a son,

Hugh, who was born April 26, 1763, and married Eunice —, who was born Jan. 19, 1761, and their children were : Archibald, born Dec. 24, 1787 ; Aaron, Hannah, Abraham, Mary, Eunice, Mercy, Asa, Betsey, Andrew, Elenor, and Abner, born Aug. 17, 1804.

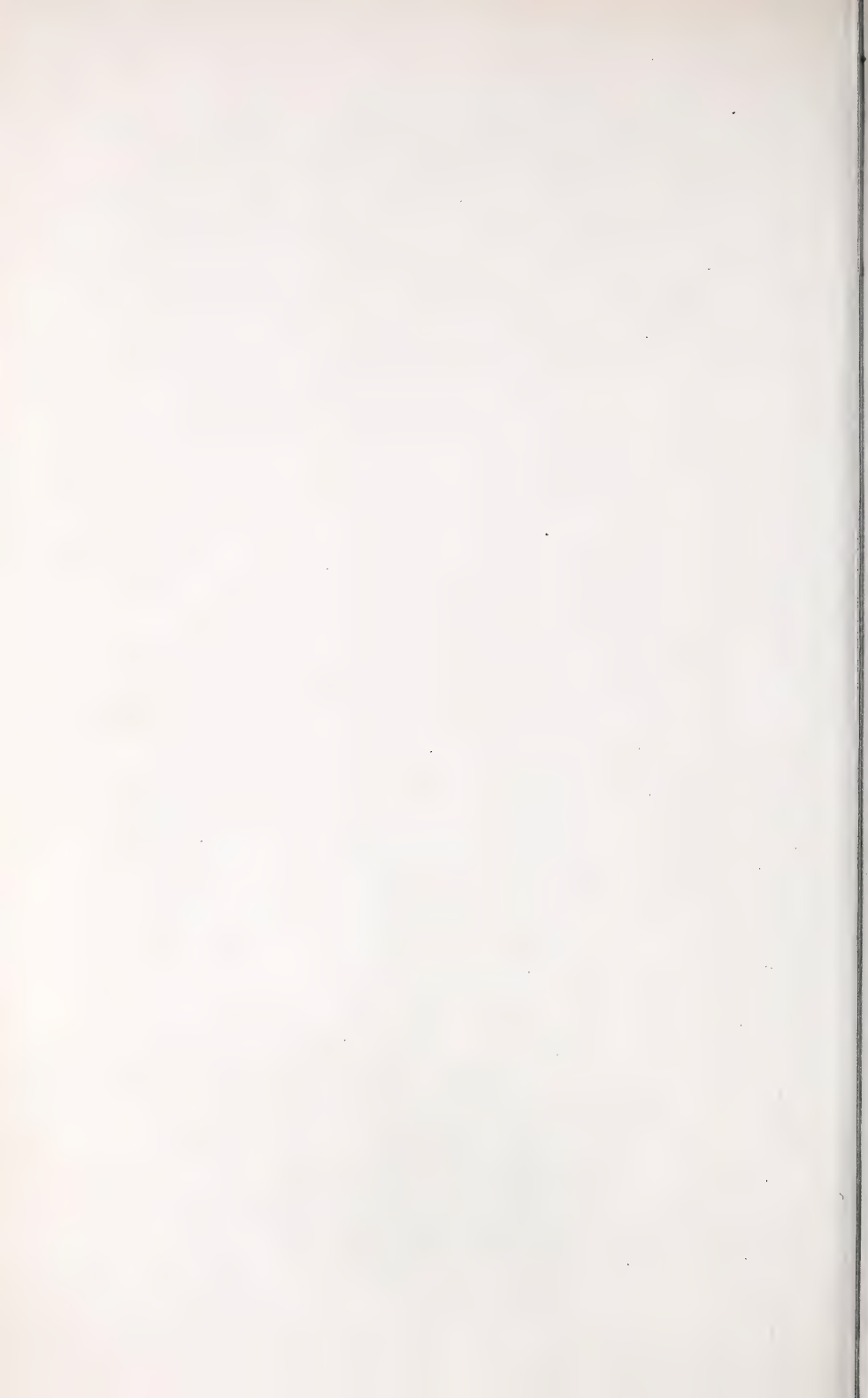
This Hugh was an excellent house carpenter ; he was eccentric in character. He obtained access to some old medical books of Dr. Codman, at Amherst, and from them learned to compound certain medicines which effected some marked cures, gained for him some celebrity, and secured for him the popular title of doctor. He gained some knowledge of chemistry, and acquired the art of converting the softer metals into shining silver coin. His laboratory was an object of great interest, where for some time he drove a brisk business. His son Abraham succeeded him in the compounding and use of his medicines.

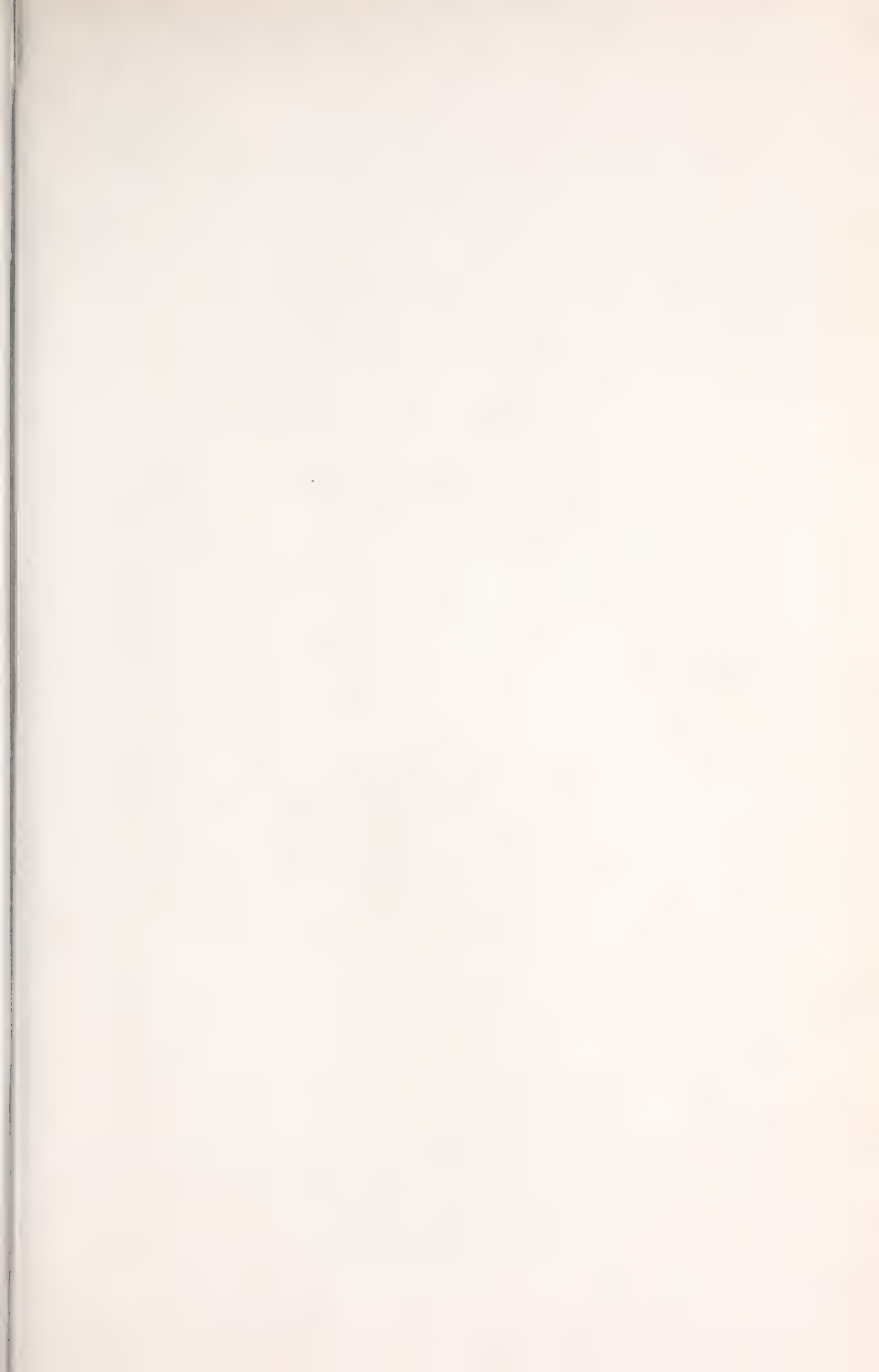
DEA. THOMAS COCHRAN. — He was grandson of the first Dea. Thomas, and son of James, who was killed by being thrown from a vicious horse. Dea. Thomas came into possession of the farm on which his grandfather settled. He was born March 25, 1759, and married Margaret Ramsey, of Londonderry, April 13, 1784 ; she was born Dec. 29, 1762, and died July 21, 1829, aged 66 ; and he died Dec. 30, 1852, aged 94. Their children were : James, born Dec. 4, 1785 ; Mary C., born April 24, 1793 ; Nancy, born Nov. 16, 1797 ; Lydia, March 15, 1788 ; Anna, July 1, 1795 ; Letitia, Nov. 13, 1799 ; William C., June 3, 1802 ; and Margaret R., Sept. 23, 1804. James married Abigail Buxton, daughter of Capt. Benjamin Buxton, May 26, 1815. She was born Oct. 8, 1796. They lived on the homestead with his parents. Their children were eight : Edward Buxton, the first born, married, in 1852, Clara Bonham, of Michigan, where he now lives ; Mary Flint married, Dec. 31, 1851, Mr. Charles G. B. Ryder, of Dunbarton, and their children are Charles Ellenwood and Bayard Cochran ; Sylvester lives in Sandstone, Mich. ; Charlotte Abigail married John C. Carroll in 1863, and they live in Jackson, Mich. ; James Richmond was born Sept. 9, 1832, graduated at the Scientific Department of Dartmouth College in 1856, and was shot dead Nov., 1861, in Missouri, in the street, by one An-



RESIDENCE OF THOMAS BUCHANAN

and the late Dr. Thomas Buchanan







RESIDENCE OF CAPT. ISRAEL DODGE.

Eufonia's Lithography Boston

drew Burritt, because he would not swear allegiance to the Southern Confederacy. The miserable traitor has since died in the rebel army. The rest of Mr. James Cochran's children died young. He died of consumption May 2, 1849, and his wife, of the same disease, died Aug. 28, 1850.

William C. married Harriet, daughter of John Crombie, for his first wife; and their children were John C., Thomas Ramsey, and Lydia C.; for his second, he married Ann Clark; and their children are Mary Abbie and Margaret Ann. Deacon Cochran's children are all dead but William C., residing near the Presbyterian Church.

Dea. Cochran was highly esteemed as a citizen, being a kind neighbor and upright in all his ways. As a christian his influence was always good, and as an elder in the Presbyterian Church he magnified his office; he died as if falling into a gentle repose, as some of his children had who preceded, and as those have who succeeded him. The peacefulness of his life and the guilelessness of his heart made him deserving of high commendation, and his death was greatly lamented.

LIEUT. SOLOMON DODGE. — He was born in Andover, Mass., Aug. 13, 1747, and died May 8, 1799. His wife was Sarah Dodge, born Aug. 20, 1752, to whom he was married Jan. 23, 1772. She died Dec. 23, 1845. He settled where his grandson, Israel, now lives, coming here when a young man, and performing his appropriate part in the settlement of this new region. He seems to have been a man of much energy, and highly esteemed for his manly virtues. His children that came to maturity were: Amos, who settled in Johnson, Vt.; Solomon, who remained on the homestead; Hannah, born Sept. 13, 1779, who married Dr. John Whipple, of New Boston, and who now, a venerable widow, enjoys great vigor of body and mind, living to do good, and is loved as a mother by all who know her; Daniel, who settled in Johnson, Vt.; Sally, who became the wife of Jacob Hooper, Jr.; Alice, who became the wife of Thomas Hooper, and lived in Johnson, Vt.; Phineas, who was born Oct. 30, 1793, and is now living in New Boston; and Aaron, who married Lydia Irwin, and lived in Johnson, Vt., dying March 18, 1862, aged 64 years.

DEA. SOLOMON DODGE.—He was the son of the foregoing, born August 1, 1777, and died March 16, 1853; May 25, 1805, he married Elizabeth, daughter of Benjamin Dodge, who was born January 13, 1783, and died December 6, 1840,—their children were: Lydia, who became the wife of Rev. John Atwood, of New Boston; Solomon, who lives near the old homestead and married Mary, widow of Charles Buxton, and daughter of Jacob B. Dodge; Sarah, who became the wife of Phillip F. Pettee, of Goffstown, and died May 5, 1859; Amos, a successful merchant in Concord, who married Emily Everett, of New London; Benjamin, who died, unmarried, October 10, 1852, aged 34; Israel, who married Priscilla, daughter of Israel Andrews, and lives on the homestead; and Ann E., who became the wife of Isaac Manning, of Johnson, Vt., and died in 1848.

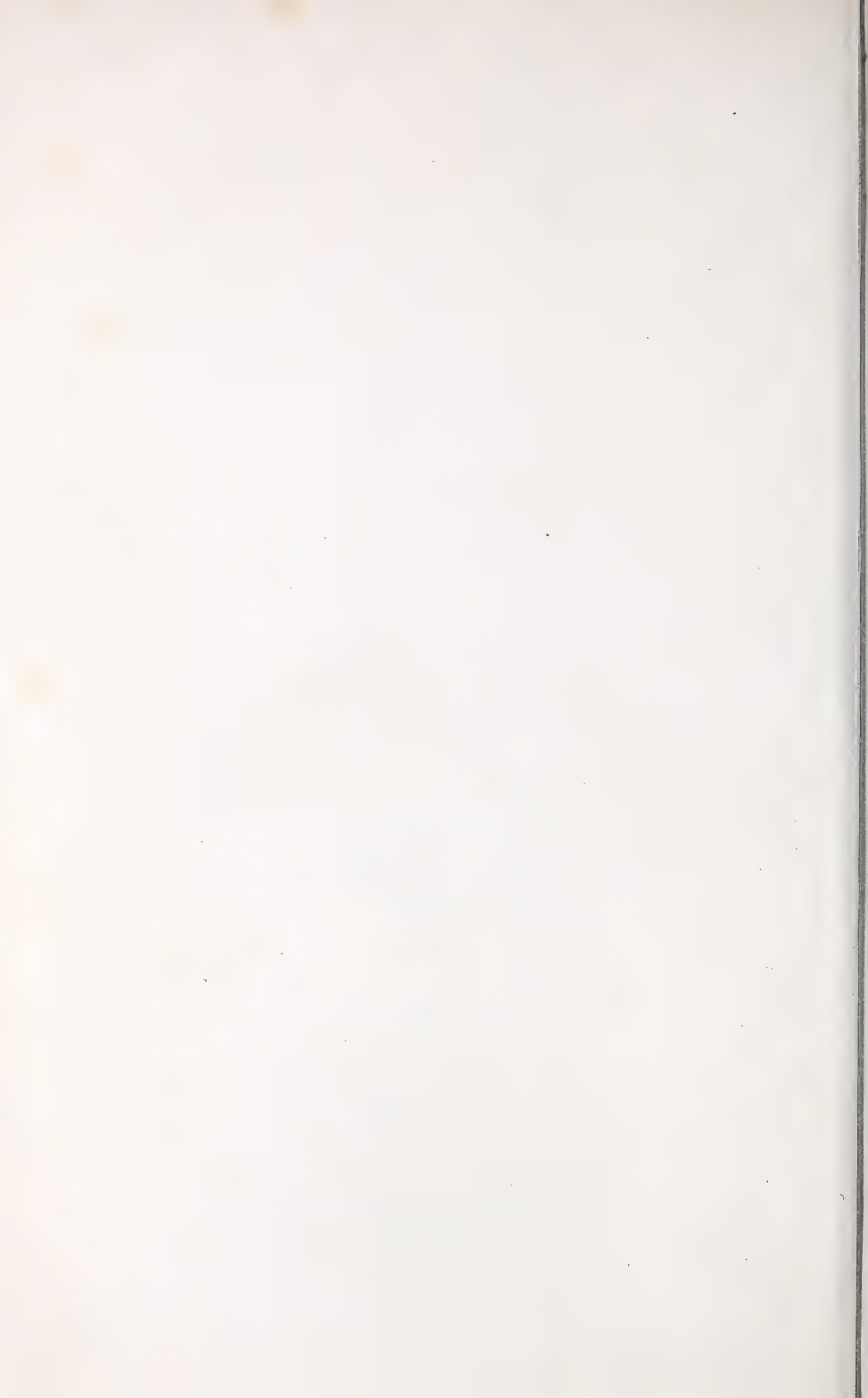
Dea. Dodge was a genial, large-minded man, upright in his conduct, commanding the confidence of all. He was a Deacon in the Baptist Church for many years, and by his ardent piety and consistent life gave great strength to that body. He successfully reared a large family, and is remembered with veneration by all his children, and his name is fragrant in all the church. October 31, 1829, his dwelling and other buildings were all consumed by fire; and the good man bowed without a murmur beneath the stroke, and gave God glory in the midst of his affliction.

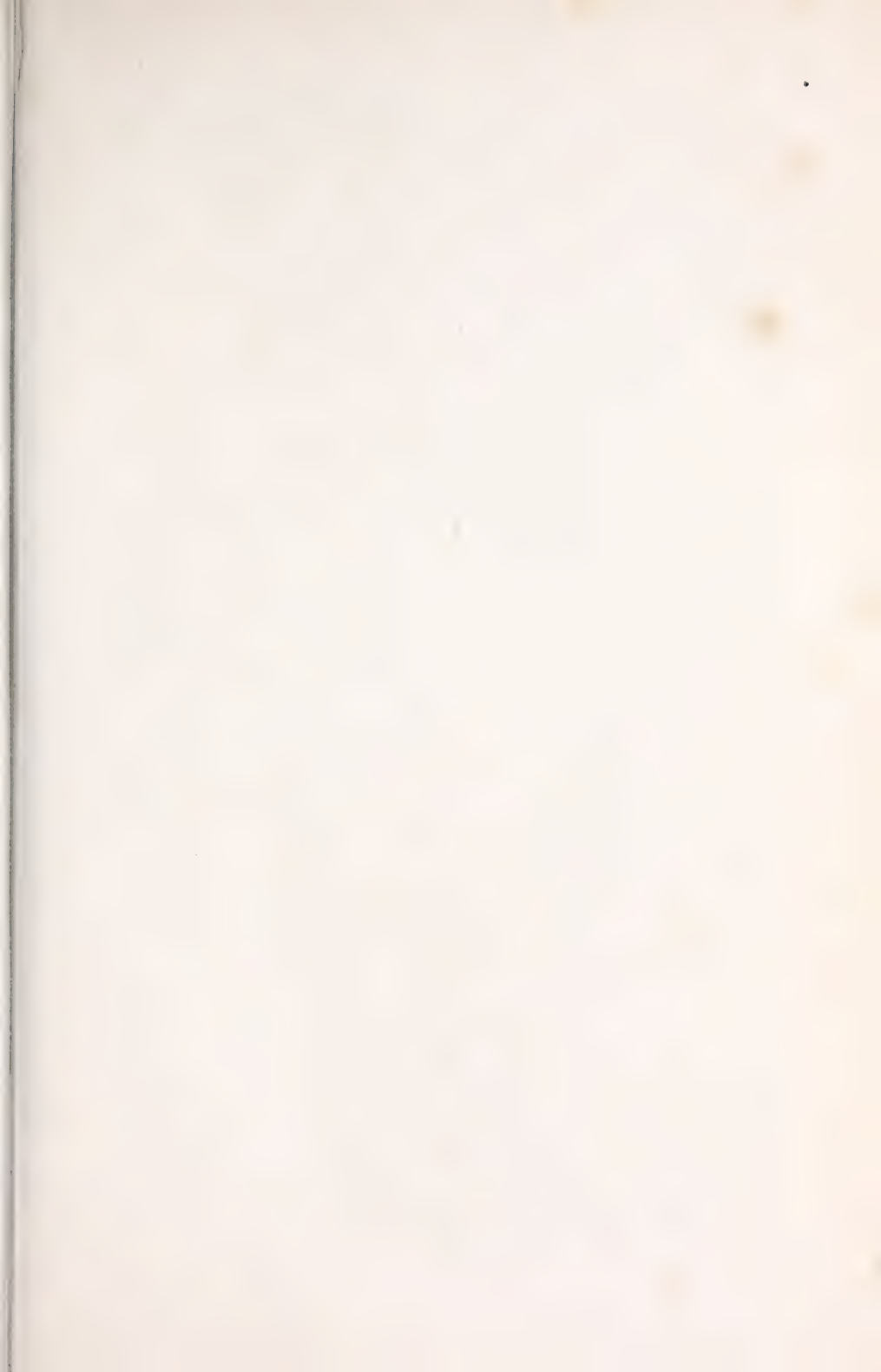
Solomon, son of Dea. S. Dodge, was born February 27, 1808, and married Mrs. Mary Buxton March 14, 1834. Their children are: Margaret Elizabeth, born March 5, 1835, and who died an infant; Solomon, born May 28, 1836; Charles Franklin, born July 2, 1838; William Bachelder, born April 22, 1840; Julian Percival, born September 29, 1842; Edward Buxton, born April 8, 1845; and Albert Ernest, born August 26, 1848.

Solomon married Elizabeth, daughter of Captain John Cristy, August 9, 1862. He enlisted August 12, 1862, for three years in the Company P. 9th Regiment N. H. Volunteers, and his brother William is in the same regiment. Julian enlisted Oct. 1862, in the second regiment of Berdan's Sharpshooters, under the lamented and greatly beloved Capt. Henry M. Caldwell, of Dunbarton.



Amos Dodge







RESIDENCE OF AMOS DODGE.

Mrs. Dodge, wife of Solomon Dodge, Sen., was the widow of Charles Buxton, to whom she was married April 5, 1820. She was born February 20, 1803, and their children were: Charles Franklin, born October 26, 1821, died June 26, 1823; Margaret, born October 14, 1823, died January 14, 1827; Eliza Jane, born December 14, 1826, became the wife of Robert M. Gregg December, 1850.

Mr. Buxton died March 25, 1834, aged 40.

LUTHER RICHARDS. — He was born in Sharon, Mass., Nov. 23, 1774; his father and grandfather were each named William; his mother was Joanna Cummings. Mr. Richards's father had seven sons: William, Jeremy, John, Oliver, Luther, Samuel, and Solomon; and three daughters: Susan, who married Elijah Briggs; Anna, who married Mr. Leonard; and Sally, who became the wife of Samuel Waters. All the sons were married and left large families of children, and all are dead but Samuel, who lives in Winthrop, Me.

At the age of fifteen Luther came with Mr. Waters to New Boston, and with him learned the tanner's trade. At the age of twenty-one he went to Weare, and subsequently to Hopkinton. But about 1798 he purchased the farm on which he resided until his death, and where he prosecuted the business of tanning.

In 1799 he married Mary, daughter of Jacob Hooper. They had eight children: Luther, who died unmarried; Ruthey W., who became the wife of Dr. Samuel Gregg, now of Boston. She died in 1853, leaving five children; Martha D., who married a Mr. Tileston; Carrie A., who married a Mr. Stockbridge; Anna S., who married a Mr. Howard; Abby T., who became the wife of a Mr. Wooster, and Josephine M.; Jacob Hooper,* who remains on the homestead, was born August 17, 1804; he married for his first wife, December 25, 1829, Asenath, daughter

* Mr. Richards, since the writing of this sketch, has died. His death occurred March 11, 1864, at the age of 59. Captain Richards's life was remarkably free from faults; upright in all his dealings, fond of society, greatly beloved by his family, and respected by the community, he will long live in their recollection, while the Presbyterian Church and congregation will long deplore his removal, as a kind, judicious, and faithful chorister for more than thirty years.

of William B. Dodge, by whom he had three children, Margaret A., who became the wife of Dr. Atwood, and died in Virginia; Evelyn M. and Frank S.; he married April 19, 1847, for his second wife, Nancy B., daughter of Ezra Dodge, of Beverly, Mass., by whom he has two children, Mary Eliza, and Frances Dodge; Samuel Wardsworth, who died young; Nancy P., who died unmarried; Mary Anna, who became the wife of Robert Fulton, now living in Bedford, whose children are Lyman Hahneman, Luther Herbert, and Samuel Wardsworth; Joanna Cummings, who married Nehemiah Trull, and died in Canterbury in 1848, leaving one daughter, Abby Joanna; Abby Hooper, who became the wife of Samuel G. Waters, and lives in Johnson, Vt., their children being Samuel H., Luther R., Wardsworth F., Ruthey G., and Mary A.

Mr. Richards, at the age of thirty, was thrown from a horse, and by this and other casualties was crippled for life, yet his indomitable energy overcame obstacles to which many would have yielded. Few men could accomplish more than he, in spite of great physical sufferings. Exact and scrupulously just in his transactions, he secured the confidence of others, and died September 22, 1857, aged nearly 85 years, greatly respected and sincerely lamented; his mental powers being but little impaired, and a delightful christian peace continuing until the last.

Mrs. Richards died March 3, 1847; and Jacob H. Richards's first wife died December 12, 1846.

JOHN DODGE. — He came to New Boston in 1815, from Hamilton, Mass. His wife was Mary Dodge, of Wenham, Mass. He bought of Stephen Ferson the farm formerly owned by Paul Ferson, son of Dea. James Ferson. Mr. Dodge's children were John, Israel, Mary, Joseph, and Elizabeth.

John now lives on the homestead, his wife was Polly Dodge, of Hamilton, Mass., by whom he has three children: Joseph A., now of Plymouth, superintendent of the Concord and Montreal Railroad, marrying Mary Tewksbury, and having two children, Lizzie and John; Mary Ann, now the wife of John S. Edwards, having two children, Andrew D., and Eugene; Casandana. Mr. Dodge's second wife was Mary T. Lovett, of Beverly, Mass., by whom he has five children: S. Emiline, now the wife of

Miles Taylor, of Lake Village; Israel T., now living in Lafayette, Indiana, marrying Julia M. Allen, of Woburn, Mass., and having one daughter, May; John, who died young; Eben, who married Fannie, daughter of Dea. Livemore Langdell, and lives with his father; and Andrew, unmarried, living in Indiana.

Israel lived where Eben Bartlett now lives, and died in 1852; Mary married Jonathan Dodge, and lives in the west part of the town, her children being Elizabeth, Alva, Lydia, Josephine, John E., and Daniel L.; Joseph died young; Elizabeth became the wife of Joseph B. Cochran, son of Dea. Joseph Cochran, and lived with his father; her second husband was Nathaniel Whiting, of Francestown, her children being Sarah, Josephine, and Harvey.

ISAAC PEABODY. — His great-grandfather's name was Francis, and he came to this country in 1835 from Wales, England, settling in Topsfield, Mass., where he erected mills which have been in the possession of his descendants until now.

Mr. Francis Peabody was born in Topsfield, Mass., September 30, 1747, and came to New Boston in 1783. He purchased a farm of Robert Patterson, now known as the "Town Farm." He died May 13, 1826. He had eight children, six sons and two daughters, viz.: Lydia, Nathaniel, Isaac, Moses, John, Mary, Ezekiel, and Francis. Lydia was born October 5, 1772, married Thomas Willson, and lived in the east part of the town, and died June 18, 1839, leaving no children. (For Nathaniel, see *Sketches of Physicians*.) Isaac was born Nov. 28, 1775, married Mary, daughter of Jacob Dodge, and lived on the homestead. He was elected an elder in the Presbyterian Church, and died January 23, 1832. He had children: John, who lives in Antrim; Hannah, who married Nathaniel Coggin; Elizabeth, who married a Mr. Hursey, of Croyden; Daniel, who died in Hooksett; and Isaac, who lives in Lowell, Mass.

Moses was born Dec. 22, 1778, and died Aug. 1, 1858. He married Elizabeth, daughter of James Cochran, and lived in New Boston. His children are: Ezekiel Cummings, Horace, who died in 1855; William Wason, who died in Salem, Mass., in 1851; Elizabeth Ann, who married Isaac Newton Fitz, of Lowell, Mass., and died Oct. 17, 1845; Mary Potter, who mar-

ried Samuel Bellows, and died in Boston, July 1, 1839; Martha Jane, who died March 3, 1831, aged 13; James Cochran, who married Caroline Gibson, of Ashburnham, and died Sept. 13, 1847, aged 28; Harriet Newell, who was born Feb. 25, 1823, and became the second wife of Mr. Fitz, the husband of her deceased sister, and lives in Lowell, having two children, Frank Eugene, and Willie Fremont.

John, was born Jan. 16, 1781, and died Aug. 15, 1821, in Batavia, India. He married Elizabeth Manning, of Salem, Mass., in 1808, by whom he had three children. Commencing as a merchant in Salem, he soon entered upon a seafaring life. In 1813 he attempted to reach St. Domingo with a loaded vessel, and was captured by a British vessel, and was released in 1814. Having commanded several vessels bound to India, his last voyage was undertaken with enfeebled health in 1821, he reached Batavia, and died Aug. 15, 1821. He was a man of strict business habits, and of great integrity, and died sustained by faith in Jesus Christ. His daughter Elizabeth married a Rev. Mr. Elevenworth in 1813, and went to North Carolina, subsequently removed to Petersburg, Virginia, where he became a slaveholder, and there she died, leaving several children. The wife of Capt. John Peabody died in 1846, aged 57.

Mary married John P. Chapman, of Windsor, April 18, 1810; he died March 22, 1815, leaving three children. She is still living, at the age of 80, with her brother Francis, in Amherst.

Francis was born Feb. 6, 1793, and married Lydia Peabody, of Topsfield, Mass., who was born Jan. 12, 1797, on the 23d of Dec., 1819. His children (all born in New Boston) are: Aaron Francis, born Jan. 2, 1821, married Paulina A. Nettleton, of New York, July 24, 1849, and moved to Fond Du Lac, Wisconsin, in 1851; John, born Jan. 17, 1822, and died Nov. 30, 1824; Ann Maria, born May 22, 1824, married Rev. Charles Seccumb, of Salem, Mass., Aug. 4, 1850, who was ordained Aug. 8, 1850, as a Home Missionary, and went to St. Anthony, Min., the same year, and became pastor of the first Congregational Church formed in that State, and here his wife died Feb. 28, 1853; John, born Nov. 9, 1827, married Fannie E. Sargent, of Milford, March 22, 1859, and lives in Brook-

line, being elected a Deacon in the Congregational Church in that place in 1860; Lydia E., born Sept. 7, 1829; David, born Dec. 17, 1831, and married Lucy D. Tolman, of Wilmington, Mass., and moved to St. Anthony, Min., having had two children: Francis, born Oct. 13, 1860, and Charles W., born May 17, 1862, and died Aug. 10, 1863; Margaret Brigham, born April 23, 1837; George Wellington, born Oct. 11, 1838; Daniel Augustine, born June 29, 1842, enlisted Oct., 1861, in the Fifth New Hampshire Regiment, Co. I, was in the battle of Fair Oaks, returned home Oct. 2, 1862, an invalid, and is now on the pension list (1864).

Mr. Francis Peabody removed to Amherst in 1846, where he now resides, waiting for "the rest that remaineth for the people of God," surrounded by christian children.

DAVID COLBURN, son of Ephraim Colburn, removed from Dedham, Mass., to New Boston in the year 1795. He settled in the westerly part of the town, upon the farm formerly owned by Capt. Burns, where he remained until his death. He was succeeded by his son Ephraim, who owned, and with the exception of a few years, lived upon the farm during his life. At the time of his death it was in possession of his son Luther, the present owner. David Colburn married Rebecca, daughter of Thomas Richards, of Dedham. They had a numerous family, only three of whom were living when they came to town, — Edward, Ephraim, and Tryphena.

Edward, the oldest, married Betsey, daughter of Ebenezer Newell, of Needham, Mass., to which town he removed in 1822, and died in 1833.

Tryphena married Capt. Jacob D. Dodge, and is now residing in Nashua. She has had a numerous family, only four of whom are now living, two sons and two daughters.

Ephraim, the second son, married Rachael, also a daughter of Dea. Newell, of Needham, in April, 1804. He died May 19, 1855, aged 78 years. His widow, who still has a home upon the old farm, is now 78 years of age.

They had seven children: Leonard, born Aug. 17, 1804; Willard, born January 9, 1807; Luther, born Aug. 16, 1811; Horace, born Sept. 28, 1815; Mark, born May 12, 1818; Ephraim, born May 1, 1821, and Reuben, born April 8, 1826.

Leonard, the oldest son, married Mary T., daughter of Capt. Livingston, of New Boston. He was always a resident of New Boston, and during the last years of his life resided near the Upper Village, where his widow still lives. He died in July, 1856.

They had four children: William W., Ephraim Warren, Emma J., and James L. William graduated at Dartmouth College, in 1861, and is now Principal of the High School in Manchester, N. H. Warren married Lizzie S. Roper, of Francestown, where he now resides. Emma married Dea. John N. Dodge, of New Boston. James enlisted into the 9th Reg. N. H. V. in Aug., 1862, and is now in the army.

Williard, the second son, married Sarah, daughter of Joseph Gilbert, of Francestown. They lived in New Boston till 1853, when they removed to Manchester, where they still reside.

They had eleven children: Rachael N., Willard E., Sarah G., Hannah R., David W., Maria W., Carrie S., Mary E., Lestina L., Margie C. D., and Joseph G.

Rachel married David S. Todd, of New Boston, in the fall of 1854, and died in March, 1857.

Willard has been twice married, and is now living in Chester. Sarah married James More, of Manchester, and died in 1856. Hannah married Eri Harvey, of Manchester, and died in February, 1864.

David enlisted as private in the 2d Regt. N. H. V. in the spring of 1861; was promoted to orderly sergeant, which position he held at the time of his death. He was married to Miss Lucy Proctor, of East Washington, N. H., while home on a furlough in the spring of 1863, and was killed on the 2d of July following, at the battle of Gettysburg, after having safely passed through all the battles in which his regiment had been engaged previous to that time.

Maria is now residing in Manchester. Carrie married Emerson Dunham, and is also in Manchester. Lestina and Joseph are with their parents. Margie died in May, 1854.

Luther, the third son, married Mary S., daughter of Samuel Todd, of New Boston, Oct. 15, 1835. She died in Aug., 1841.

He married Hannah E., daughter of Nehemiah Story, of Goffstown, May 3, 1842. By his first marriage he had two

children : Mary J., born March 4, 1837, and Martin L., born April 26, 1839. By the second marriage, five children : Hattie E., born Dec. 1, 1843 ; Emmie M., born April 18, 1850 ; Frank N., born Oct 19, 1852 ; Addie N., born Dec. 24, 1855, and Charles S., born April 11, 1860.

All are living at the present time except Frank, who died July 31, 1854. Martin served as Lieut. in the 16th Reg. N. H. V., in Louisiana.

Horace, the fourth son, died Sept. 16, 1816. Mark, the fifth son, married Caltha, daughter of Capt. Cyrus Lufkin, of Weare, in June, 1843. They reside in Weare, and have two children : Cyrus L., and Edson.

Ephraim, the sixth son, married Sarah J., daughter of William Taylor, of New Boston, in 1850. She died in July, 1859.

He married Charlotte Barron, of Merrimac, in August, 1860, and is now living in Merrimac. He has one son, William Henry, born in February, 1853.

Reuben, the seventh son, married Hannah Gould, daughter of Elijah Gould, of Antrim, in 1849.

In 1853 he married Miss Mary J. Holt, of Francestown, and now resides in Manchester. By the first marriage he had one daughter ; by the second one son, Otis H., born in 1854.

BENJAMIN BUXTON was born in North Reading, Mass., in 1753. In early life he resided in the family of Rev. Eliab Stone, the pastor of a church in that place, under whose instruction he commenced the study of Latin. But the Revolutionary war breaking out, he forsook his Latin, and hastened to the defence of his country. Soon after the commencement of the war, he went out in a privateer, which, having made a successful voyage, was returning with the crews of the vessels she had captured on board, when they suddenly rose, got possession of her, and took her into Halifax. Subsequently he was impressed on board of a British man-of-war, where he was kept till the close of our Revolutionary struggle. In that situation he was treated with great severity, because he would stand up for his country. As often as the British officers vilified it, assuring him that, together with Washington, it was going to ruin, he replied to them, " Sir, I wish I was with him." He was belabored unmercifully with blows, till, on a certain occasion

under such treatment, he turned on his heel, and knocked the boatswain down ; at which, some recommending to "take him aft," — that is, to have him executed, — the boatswain said, "No, I won't ; I'll hang him myself." Giving him a few light blows, he turned away from him, and the same day drew him into his berth to drink grog with him, saying, "Buxton, you are a good fellow."

During his service in the British navy, he acquired considerable reputation as a seaman ; and after his discharge from that service he followed a seafaring life a number of years, in the capacity of a shipmaster.

About the year 1796 he removed from Danvers, Mass., where he had resided for some time, to New Boston. He was naturally of an upright, frank, and generous disposition, having no heart or tact to secure advantages in trade ; which may be illustrated by a single incident. Col. Daniel Flint, of North Reading, coming into the country with him, to assist him in selecting and purchasing a farm, said to him, "Now, Buxton, let me do the trading, and don't you say a word." But, having examined the farm which he purchased, and learned the price at which it was held, he immediately forestalled all attempts to get it at a cheaper rate, by saying, "Cheap enough, Col. Flint, cheap enough !"

Soon after he came to New Boston the death of his little daughter was sanctified to him for his religious awakening and hopeful conversion. He then made a public profession of religion, and was ever after noted for his consistent christian life and regular attendance on the institutions of the gospel. His youngest son he consecrated to God, with a special desire that he should become a minister of the gospel. Through God's covenant faithfulness, his prayers for this object have been answered. In 1813 he died, aged 60 years, a good man, and greatly lamented.

Capt. Buxton, in 1786, married Hannah Flint, of North Reading, who was born Feb. 5, 1759, and died in the year 1837. They had six children.

1. Hannah was born May 17, 1787 ; died Sept. 12, 1860 ; married Abner Dodge, who was born Oct. 21, 1788 ; died Sept. 24, 1852. They were professors of religion, of consistent piety ; had eleven children.

Eloisa was born Aug. 5, 1808 ; married Abner Dane June 9, 1840 ; a few years after their marriage removed to Nashua, where they now reside.

Jacob was born July 1, 1810 ; an ingenious mechanic ; experienced religion in his last sickness ; died at his paternal home in Nashua, Feb. 2, 1849.

Ezra was born Sept. 9, 1812 ; married April 10, 1838 ; a professor of religion ; has two sons ; resides in Danvers, Mass.

Benjamin P. was born Dec. 13, 1814 ; married Oct. 12, 1848 ; has two children ; is a professor of religion ; resides in Stacyville, Iowa.

Mary B. was born Feb. 3, 1817 ; married Samuel Dane ; is a professor of religion ; has had several children ; resides in New Boston.

Reuben was born Dec. 15, 1818 ; married Mary Cochran ; has one daughter ; is a professor of religion ; resides in Manchester.

Abner B. was born June 1, 1821 ; died April 16, 1822.

Abner B. was born April 9, 1823 ; married Mary G. Hall ; resides in Nashua.

James F. was born Oct. 26, 1826 ; died Dec. 20, 1834.

Anna M. was born May 11, 1828 ; is a professor of religion ; resides in Nashua.

Margaret was born April 26, 1831 ; was a professor of religion ; a sweet singer ; died July 9, 1855.

2. Charles was born Aug. 27, 1789.

3. James F. was born Nov. 9, 1792 ; married Lucinda Cochran in 1819, and they had four children : Charlotte Flint, Frances Gove, John Cochran, Eliza Dalton.

Charlotte was born Jan. 1, 1820 ; died Nov. 24, 1838.

Frances was born Jan. 15, 1824 ; became the wife of J. Richards Dodge Oct 20, 1846.

John was born Feb. 29, 1828 ; married Henrietta S. Norris, of Sandusky, Ohio, Nov. 16, 1853.

Eliza was born June 15, 1832 ; became the wife of Edward P. Ransom Aug. 7, 1855, and died at Newburyport, Mass., Feb., 1857.

Mr. James F. Buxton resides with his son, in Springfield City, Ohio, where his wife died Dec. 27, 1857, aged 62.

4. Abigail was born Oct. 8, 1796 ; died Aug. 8, 1850 ; was a professor of religion ; married James Cochran, by whom she had eight children.

5. Mary was born Jan. 31, 1799 ; died Oct. 6, 1802.

6. Edward. (See page 135.)

ROBERT PARKINSON. — His ancestors were all of the genuine stock, Scotch Irish. His father, whose name was Henry, entered Nassau Hall College from Londonderry, and graduated. He served in the Revolutionary war, and was at one time quartermaster in Col. John Stark's regiment. In an old manuscript of his it is found recorded that his "constitution was broken while in the service ;" and this is given as a reason why he spent his days in farming and teaching, instead of pursuing a profession. It is said that he excelled as a classical scholar ; and in his day he fitted many students for Dartmouth College. His wife was a McCurdy, and aunt to the late James and John McCurdy, of New Boston.

Robert Parkinson, his son, was born in Francestown May 18, 1781, and passed his youth in Concord and Canterbury, and purchased a lot of land in Columbia, then a wilderness, as was no small portion of Coos County at that time. He spent the summer of 1809 there, "in camp," and clearing land, sowing winter grain, and building a house of hewn timber, the first in the settlement of so much pretension, there being only two or three houses, and those of round logs.

In February or March, 1810, he was married, by Rev. Mr. Bradford, to Elizabeth, daughter of Daniel Kelso, one of the sturdy farmers who cleared away the forests, and laid the foundations of the civil and religious institutions of the town. His wife was Mary, daughter of John McAllister, and they had nine sons and three daughters, and all lived to adult years.

Mr. Parkinson's wife was born April 5, 1781. Immediately after his marriage he proceeded to Columbia, and spent the first twelve years of wedded life there in his log house, in which there were born two sons and two daughters. Here he became involved, and lost his property, partly in consequence of being "bound," and having to pay another's debt, and partly by an investment in lumber, which was rendered unsalable by the "Embargo," and became disheartened. But his noble wife was

equal to the position in which this change of fortune placed her. Before leaving New Boston she professed her faith in Christ and all the precious promises of the Bible, by uniting with the Presbyterian Church. And the hope she had professed gave full proof of its genuineness: in the darkest and stormiest hour it was an anchor to her soul, sure and steadfast. Possessing, by nature, a cheerful temperament, untiring energy, a fortitude which succumbed to no hardship, a love which many waters could not quench, and a clearness of perception which never failed to distinguish between a lowly position and lowness of character;—with these natural gifts rooted in, and vitalized and beautified by, the faith which is the substance of things hoped for, and the evidence of things not seen;

“ Let cares like a wild deluge come,
And storms of sorrow fall; ”

still she could move calmly on in the path Providence had assigned her, without a faltering step or a murmuring lip, and wear herself out in feeding, clothing, instructing, counselling, and inspiring with self-respect, courage, and hope, the little flock to whom she was far more than wealth and high position. And in the rich triumphs of faith she went to her eternal rest March 4, 1837, aged 56.

In 1821 Mr. Parkinson with his wife and children returned to New Boston, and lived near the base of Joe English, not far from the school-house in Captain Lamson's district. In that school-house the children, born in Columbia, were baptized by Rev. Mr. Bradford, as there was no church in that settlement. The scene at their baptizing is described as most intensely interesting and solemn. In that little red house Mr. Parkinson's children, for the first time, attended school; whatever they had learned before had been taught them by their faithful mother. In speaking of that school the Rev. Royal Parkinson, their fourth child, thus speaks: “ Among the best remembered school-mates of those days were Clark B. Cochrane, the sons of James Wason, and the elder sons and daughters of Dea. Robert Wason. My brother Henry and sister Frances attended at the same time; and my impression is that Gerry Whiting Cochrane, brother of Clark B., and one or two of their sisters, attended

that first winter school. From it have come three college graduates, two ministers, one minister's wife, one lawyer, judge and member of congress, one state senator, one alderman, at least four leading and successful city merchants; all reliable men, of sterling character, and not less than half a score of successful teachers. Perhaps I should be justified in adding to this catalogue a poetess, since, if L. Theresa Lamson, now Wason, was not my schoolmate, and I am not sure, she was my pupil, for I subsequently taught there, as did my sister Frances."

Royal Parkinson, the second son of Robert, was born in Columbia November 8, 1815. When but eight years old he went to live with Captain James F. Buxton, "a man in whom," he says, "I never saw a mean act; and that his wife was a woman of great kindness and worth, no inhabitant of New Boston need be told." After four years Captain Buxton removing to Nashua, young Parkinson labored in different places during summers and attended or taught schools winters; aiding his mother in the support of the family. "Among my teachers," he says, "in New Boston were Augusta Kelso, now Lawrence, B. B. and C. B. Cochrane, Putman Bradford, David Atwood, and William and Jesse Beard. The last named had few equals, and I have never known his superior, as a teacher. My fitting for college," he continues, "was away from New Boston, but yet under New Boston inspiration and auspices. Prominent among those who inspired me with courage to make the attempt, outside of my own family, were Mr. Bradford, and by their kind words and worthy example Edward Buxton and Clark B. Cochrane, and *chief* among those who aided me in executing it, were Captain Buxton and his wife. During the time of my academical studies they resided in Nashua, and the greater part of the time I had a home with them, and all its conveniences and comforts, in exchange for what 'chores' I did, more or less."

Mr. Parkinson entered Dartmouth College in the spring of 1839 and graduated in 1842, and entered immediately the office of Hon. George Y. Sawyer, of Nashua, as a law-student, and was connected with it two years, though engaged in teaching the larger part of the time. In the mean time old religious

impressions made at New Boston in the great revival of 1831 were revived, deepened, and culminated in new and higher views of life and its end, and he turned from the law to the gospel. He entered Union Theological Seminary, New York city, and spent two years there, and the third at Andover, graduating in 1847. He at once began to labor at Cape Elizabeth, Me., where he was ordained over the Congregational Church October 18, 1848, and was united in marriage with Joanna Griffin, of Brunswick, Me., November 21 of the same year. "And now," says he, in speaking of himself "I am here in Randolph, Vt., ministering to a worthy church and people; and one member of the church, among the most worthy, is a granddaughter of Deacon Robert Patterson, of New Boston. Three miles from here, on the railroad, there is another village in town; the leading mercantile firm in it is one noted throughout the county for its reliability, its strict integrity; the church, the Sabbath school, and everything good has in it friends and supporters; it is Amos W. Tewksbury and sons from New Boston."

Mary (daughter of Robert Parkinson) is connected with the School of Designs, Cooper Institute, New York; Henry, is a merchant in Nashua, and he married Lydia Wilson, of Antrim; Eliza became the wife of Mr. McKean, of Manchester, and has deceased; Frances became the wife of Rev. Mr. Wheeler, of Roxbury, Mass., and has four children; Caroline is a teacher in Worcester Seminary, Mass.; John K. is in California; and Clara married Henry Herrick, designer and engraver, Brooklyn, New York, and has four children.

JOHN GOODHUE. — In November, 1636, the Rev. Nathaniel Rogers, formerly minister of Assington in Suffolk, England, came over to this country, and was soon followed by William Goodhue and sixteen others, all members of his church. Said Goodhue was deacon of the first church in Ipswich; was in high reputation as a man of piety, integrity, and wisdom. For many years he served the town as selectman, moderator, and representative. He died, at an advanced age, in 1699 or 1700. His children were Joseph, William, and Mary: Joseph, was deacon of the first church with his father; William was deacon of the second church. History says both men were of like respectability with their father.

Joseph died in September, 1697. By his third wife, Mercy, he had one son whose name was Samuel, who was born April 6, 1696. Samuel married Abigail Bartlett, and settled in Stratham, N. H. He afterwards moved to Nottingham, where he was deacon of the Congregational Church for many years. He subsequently removed to Hollis, N. H., and died the 7th of November, 1785, in the ninetieth year of his age, triumphantly supported by the religion he had long professed and enjoyed.

John, the youngest of his eight children, married Olive Taylor, and resided in Hollis, and afterwards in Groton, N. H., where he died in 1818, aged eighty-four. Their children were six. John 2d, the eldest, married Hannah Parham, and resided in Hollis, N. H., afterwards in Amherst, N. H. Thence he removed to New Boston in 1796 or 1797, where he was in business as a merchant till the winter of 1816-17, when he removed to Westfield, Ohio, where he remained till his death.

Joseph (A) Goodhue, the second of the five children of John 2d, was born in Hollis, N. H., 1789; removed with his father to Amherst, thence to New Boston. He married Betsey Felch November 15, 1818. He resided for nearly two years in Medford, Mass., when he returned to New Boston, where he still remains.

Their children were five, three sons and two daughters. Amos B. Goodhue was born January 22, 1821. He graduated at Dartmouth College in 1845. In a few months after his graduation he married Elvira, daughter of David Patten, Esq., of Hancock, N. H., and went to Alabama, where in the course of a year or two he became Professor in Howard College at Marion, where he still remains.

Leonard F. Goodhue was born Oct. 23, 1822. He entered the Sophomore class in Dartmouth College in 1844, and died at the commencement of his Junior year, having attained a high position in his class as a scholar.

Joseph Addison Goodhue. (See page 161.)

Ann married Dr. Eaton for her first husband; for her second, Mr. Edwin Tilden, of Boston.

Mary became the wife of Mr. Fuller, and after his death, of Rev. Mr. Weeks; and is now dead.

Mr. Goodhue married, for his second wife, Ann Crosby, of Milford, by whom he has one daughter, Sarah L.

CAPT. MATTHEW FAIRFIELD. — Capt. Matthew Fairfield commanded a company during the war of the Revolution, and was sent by the War Department to quell the Tory insurrections, or mobs, that existed in New Hampshire, and particularly in Hillsborough County, where the old loyal Scotch element so largely predominated. The duty assigned him was like that of our provost marshals. There are those living who remember to have seen and read his first proclamation to the rebels. His greatest troubles were in New Boston, where the Tories had their rendezvous. But it appears that here he found friends, and soon after the war he moved his family from Wenham, Mass., to New Boston, and settled on a tract of land in the south part of the town, where he resided until his death, in 1814, which was occasioned by the falling of a tree.

His wife was Abigail Ayers, of Haverhill, Mass. They had but one child, John.

Capt. Fairfield was a man of much intelligence, and was often entrusted with important business, serving the town in a variety of ways with great fidelity.

JOHN FAIRFIELD, ESQ. — He was son of Capt. Matthew Fairfield, came to this town with his father when a small lad, and at his father's death inherited the homestead, as the only child. He married Hetty Baker, of Wenham, Mass., by whom he had twelve children, only two of whom survive: Josiah W., of Hudson, N. Y., the second child, and Mrs. Warren, of Manchester, the youngest. Mr. Fairfield's wife died Sept. 8, 1840, aged 62. Afterwards he married Mrs. Stevens, of New Boston, and died Feb. 17, 1854, aged 81. His widow died in 1863.

Mr. Fairfield, like his father, was a very intelligent man, and possessed of business capacity, which was often called into requisition.

JOHN COCHRAN, ESQ. — It appears that James Cochran came to this country in 1717, and died in Londonderry in 1718. The name of his wife is unknown.

His son Thomas was born 1702, and died Nov. 20, 1791, known as the first Deacon Thomas Cochran, of New Boston;

and his wife was Jennet Adams, of Londonderry, born 1708, and died June 21, 1784.

James, the son of this Deacon Thomas, was born in 1731, and died April 21, 1772. His wife was Christian Aiken, born 1734, and died Aug. 22, 1819. She was daughter of Nathaniel Aiken, who was born May 14, 1696, and died Dec. 1, 1783, having married, Dec. 1, 1726, Margaret, daughter of James Cochran; and this Nathaniel Aiken was the son of Edward, who was born in 1660, and died in 1747, having married Barby Edwards in 1663, who died in 1747. Thus John Cochran, Esq., was the son of Dea. Thomas, who was the son of James.

John Cochran, Esq., was born Feb. 27, 1769, and died May 16, 1857. He married Frances, daughter of Dr. Jonathan Gove. She was born Nov. 25, 1774, and died Jan. 5, 1826. Their children were:

Lucinda, born Nov. 12, 1794, and died Dec. 27, 1856, becoming the wife of ———, Feb. 26, 1819.

Frances, born July 12, 1796; married Rev. J. W. Perkins Dec. 28, 1824, and they now live in New Chester, Adams County, Wisconsin.

Charles E., born July 7, 1798, and died April 20, 1814.

Harriet, born July 30, 1800, and died Jan. 13, 1826.

Rodney G., born Dec. 1, 1802; married, May 1, 1828, and now lives in Francestown.

Jeremiah S., born Jan. 16, 1805; became a physician, and died at Sandusky, Ohio, July 6, 1845; marrying, Jan. 1, 1837, Sarah T., daughter of Hon. M. Farwell, of Sandusky, a most estimable woman, who died in 1842, by whom he had four children, one of whom is the wife of J. M. Osborn, Esq., of Dayton, Ohio, and another is a soldier in the Army of the Cumberland.

Jonathan, born March 28, 1807; married Nov. 26, 1840, and now resides at Elgin, Min., Wabashaw Co.

Samuel C., born May 6, 1809; married June 22, 1837, and resides at St. Louis, Mo.

Sarah Jane A., deaf and mute, born Nov. 12, 1812, and died Sept. 23, 1828, at the Deaf and Dumb Asylum, Hartford, Ct.

Charles, born June 9, 1816; married May 27, 1847; now a practising physician in Toledo, Ohio.

ALEXANDER MCCOLLOM. — With his wife Jennet, Mr. McCollom came from Londonderry, Ireland, about the year 1730, and settled in Londonderry, N. H. His children were Alexander, Thomas, Jean, Robert, Archibald, John, Jennet.

Alexander married Elizabeth McMurphy, and settled in this town, on the farm now owned by George Adams, in 1758, more than a mile east of the Presbyterian Church. He was chosen clerk at the first meeting of the town, at Dea. Thomas Cochran's house (after its incorporation), March 10, 1763, and held that office without interruption until his death, Jan., 1768. His children were Jennet, Jean, John, Elizabeth, and Alexander.

Jennet married Eliphalet Duston, and settled in Francestown, and died in the city of Manchester, at the residence of Dr. L. Farley, July 8, 1854, age 95 years 9 months. She was married at the age of 16, and proved a woman of rare excellences of mind and heart. She reared a family of eight children, two others dying before reaching maturity; united with the Presbyterian Church in 1776, then under the charge of Rev. Solomon Moor, by whom all her children were baptized, and lived a life in harmony with her sacred profession. Her relation to the church extended through a period of seventy-eight years, while her married life was fifty-nine. She outlived all her children but three, with one of whom she died, possessed of much of the mental and physical energy of earlier days, and in the glorious hope of immortality.

Jean married Thomas Millen, and settled in Newbury, Vt.

John died 1783, aged 22.

Elizabeth married Zachariah Duston.

Alexander retained the homestead, and in 1784 married Mary, daughter of Robert Patterson, and their children were John, Elizabeth, Robert, Rodney, Alexander, Fanny, Elbridge, Mary, Milton, Haskell, Clarissa, George W., and two that died young. This Alexander McCollom held the office of Selectman several years, and was a very energetic and industrious man. He removed to Mont Vernon in 1820, where he died 1843, aged 77, and his widow died in 1854, at the age of 79. Of their children, John settled in Claremont, and married Betsey Chase, their children being Clarissa and Annis; he died in 1822, aged 34.

Elizabeth married John McLane, of Francestown, and their children were Niel, Alexander, John, Charles, Rodney, Mary Isabel, Nancy Jane, George W., Elizabeth, Clara, Sarah, Hellen, Marion, and Robert E.

Robert died in Batavia, N. Y., 1825, aged 35, unmarried. Rodney married Naomi, daughter of the late David Wilson, and their children are: David A., who married Martha, daughter of Levi Cochran; Arabella, who married Foster Allen, and they reside in Manchester, Mass.; and Mary Rebecca.

Alexander married Mary Goodrich, of Merrimac, and settled as a physician in Pittston, Me., where he now resides.

Fanny resides in Lowell, Mass.; Elbridge, married Mary Jane, daughter of Hon. Jonathan Harvey, of Sutton, and their children are Elizabeth, Hannah, and Thomas Benton.

Milton married Sophronia Trow, and lived in Mont Vernon, their children being Charles, John, Mary, and Francis; Milton died in 1852, aged 49; Mary died in 1825, aged 20; Haskel married and lived in Lancaster, Mass., and his children are Mary, Caroline, George, and Harriet; Clarrisa, married Lemuel Marden, and they reside in New Boston; George W. married Mary Jane Stephens, of Mont Vernon, and they live in New York city.

ROBERT CAMPBELL. — The Campbells are Scotch-Irish in their origin, and made their first settlement in Townsend, Mass. Robert, the subject of this sketch, was the son of Robert, who died at Townsend Feb. 12, 1792, and married Elizabeth, daughter of James and Mary Waugh; and this Elizabeth died Dec. 5, 1796, and her father died May 18, 1802, and her mother died 1800. Robert Campbell (the second) was born in Townsend, Mass., June 4, 1742, and died Jan. 18, 1827. He married Elizabeth Waugh, who was born in 1750 and died in 1831. Their marriage transpired Dec. 8, 1767, and they came to New Boston in 1770, and settled on a tract of land in the east part of the town, where his grandson Daniel Campbell, Esq., now resides. It was a rough tract of land, but containing rich soil and excellent timber. Their first habitation was the rudest structure of round logs, and few and far distant were their neighbors, dark and dense were the forests on every hand, made more dark by frightful beasts of prey;

but stout hearts and strong arms soon converted the wilderness into a fruitful field. Mr. Campbell's wife was a resolute, christian woman; and they both resolved to clear the land and build houses for the Lord's sake, and they ever kept their eye upon the interest of religion, as well as civilization, and hal-
lowed the Sabbath and sanctified all things with prayer. The war of the Revolution came just when they were beginning to enjoy a little comfort, but they both cordially embraced the cause of the Patriots, and he bared his bosom to the weapons of the Royalist, and she encouraged him in his patriotism, and fearlessly took upon herself the care of the household and the management of the farm. While near Ticonderoga, he was taken prisoner by the Indians, together with James Caldwell and Josiah Warren, stripped of their clothing, and subjected to much suffering; but after some months were exchanged, and came home on a furlough in great destitution, but cheerfully returned to the service again. Mr. Campbell could not tolerate Tories, and whenever they assembled for treasonable purposes, his horse was always fleetest of foot to bear him to their rendezvous, to aid in dispersing them. Mr. Campbell was an honest man, a kind neighbor, as well as a firm patriot, and was often intrusted with business for the town, and took a lively interest in the institutions of religion.

His children were: Daniel, born Oct. 18, 1768, and died Oct. 6, 1795; James, born Oct. 15, 1770; Thomas, born April 7, 1773, and died Jan. 7, 1852; Elizabeth, born April 7, 1775 and died Dec. 4, 1856; Robert, born March 6, 1777; John, born March 22, 1779; Samuel, born Aug. 27, 1782; an infant, April 18, 1784; Josiah, born June 3, 1785; David and Jonathan, May 28, 1787; Mary Gove, born, June 22, 1789; Sallie, born Sept. 16, 1792.

James went to Hartland, Vt., where he died without children, having married Sallie Weed Dec., 1795; Elizabeth married Samuel Christie, of Antrim, Dec. 20, 1814, and he died Oct. 25, 1818, and she died at New Boston Dec. 4, 1856, aged 81. Mrs. Christie was a lady of a highly cultivated mind and christian heart; in sympathy with every good cause; the impress of the Master was clearly seen upon her, and when he called she was ready to go. The influence of her life, and her

sweet serenity in death, were a wondrous proof of the sanctifying effect of religion.

Robert was born March 6, 1777, went to Hartland, Vt., married Huldah Hackett, and died, leaving two daughters: Mary Ann, who became the wife of Samael M. Christie, and Sarah Jane, who became the wife of Reuben R. Dutton, and resided at Hartford, Vt. Mr. Dutton died in 1856.

John was born March 22, 1779, went to Waitsfield, Vt., married Maria Louise Whitney June, 1801, by whom he had nine children, of whom there are now living: Calista, John S., James and Mary Gove. He died March 23, 1852.

Samuel was born Aug. 27, 1782, was many years a school teacher in Boston, and subsequently located on one of the best farms in Mont Vernon; he married Rebecca Kingsbury, of Dedham, Mass., by whom he has had two children: Elizabeth M. (deceased) and William Henry.

Josiah was born June 3, 1785, went to Waitsfield, Vt., and married Abigail Cary Jan., 1813, by whom he had five children: Robert, Benjamin, Rebecca C., Annis C., Josiah, and Hannah A.

David and Jonathan were born May 28, 1787. David died Oct. 6, 1795, and Jonathan went to Hartland, Vt., and married Elizabeth Wilson Dec., 1812, by whom he had three children, now all dead. He died May 15, 1819.

Mary Gove was born June 22, 1789, and died, unmarried, June 23, 1840.

Sallie was born Sept. 16, 1792, and became the wife of John McIntire, of Goffstown in 1822, and had one child that died young. Mr. McIntire died May 20, 1840, and she became the wife of Dea. John French, of Bedford, Aug., 1844, and died May 25, 1861, and she now resides in Goffstown.

THOMAS CAMPBELL. — He was son of Robert, born March 6, 1777, inherited the homestead, and married, Oct. 3, 1799, Ann, daughter of William Clark, Esq., and died Jan. 7, 1852, and she died Aug. 25, 1857. Mr. Campbell was an excellent citizen, and exemplary in the various walks of life, while his wife was an energetic, industrious, high-minded christian lady, adorning the domestic life by many virtues, and, amid all her cares, not forgetting her obligations to God. The largest hos-

pitality in her house was always enjoyed, and the sick and needy ever found in her a friend and helper. She filled a large place in the family and neighborhood.

Their children were: Annis, born July 9, 1802; Daniel, born April 16, 1804; Eliza Ann, born Sept. 5, 1807, and died March 23, 1808; William C., born Sept. 16, 1810, and Elizabeth L., born April 13, 1816.

Annis married Leonard C. French, Jr., Esq., June 1, 1831, and they live in Bedford, their children being: Clinton, born October 24, 1832; Elmira T., born May 1, 1835, and became the wife of Thomas R. Cochran, of New Boston, January 1, 1863; William C., born December 18, 1838; and Robert C., born January 2, 1845.

Daniel married Sabrina R., daughter of John Moor, and granddaughter of Rev. Solomon Moor, November 6, 1834, who died February 11, 1846, aged 38, by whom he had five children; Clark, born March 17, 1836, and married November 27, 1862, Ann Perkins, of Mont Vernon, where they now reside; Alfred M., born May 14, 1838; John, born May 1, 1840, and died November 17, 1840; John and Sabrina, born February 11, 1846, the latter dying April 18, 1846.

Mr. Campbell married, for his second wife, December 2, 1847, Matilda Moor, and they have two children: Hamilton M., born August 29, 1848, and Mary Ann, born March 27, 1851.

William C. went to Conway, Mass., in 1838, and is engaged in mercantile business; he married Emma Ames, and they have six children: Almira F., Elizabeth, Emma, Mary Ann, Jesse, and William F.

Elizabeth L. married Luther McCutchin, and they live in New London, having two children: Robert Sherman and Ann Elizabeth.

JOSIAH WARREN. — He came from Chelmsford, Mass., son of Ephraim, who married Esther Parker, and this Ephraim seems to have been the son of Joseph, who married Ruth Wheeler March 11, 1696, and died September 30, 1769, while Ephraim seems to have died at Townsend, Mass., about the year 1784, in his eighty-first year. Josiah Warren came to New Boston from Chelmsford, Mass., about the same time as Robert Campbell, and settled on a tract of land quite near him, and very similar

to his, where the late Josiah Warren lived. He married Jane Livingston, sister of the late Lieutenant Robert Livingston, and was a very worthy citizen, a kind neighbor, hospitable to strangers, and a consistent member of the Presbyterian Church. He was a zealous patriot, and was in the army of the Revolution with his friend and neighbor, Robert Campbell, sharing his fate in captivity ; and his wife was worthy of her husband, and of the times in which she lived.

Their children were : Esther, born May 5, 1768, and died aged 86 ; Ephraim, born October 14, 1770 ; Robert, born December 24, 1772, and died March 26, 1857, aged 84 ; Josiah, born Oct. 15, 1774, and died May 5, 1862 ; Jane, born September 16, 1776 ; Mary, born November 9, 1774 ; Ephraim, born November 2, 1780, and died December 10, aged 69 ; Sarah, born March 1782 ; Elizabeth, born March 27, 1784 ; Salley, born September 27, 1786 ; and Mary Ann, born December, 1788.

Esther married William Duncan, of Antrim ; Zebiah married Samuel Christy, son of Dea. Jesse Christy, and lived in Antrim ; Robert married Prudence Butterfield, and lived near his father's, and was a worthy citizen and highly esteemed as a Christian, and his children were : John B., who inherited the homestead, and married Lavinia, daughter of the late David Wilson, having children, Almus, James, George, and Annis P. ; Josiah inherited his father's farm, and married Hannah Heridon, and their children are : Jonathan, who married Mary Peabody, and lives, in Manchester ; Joseph H., who married Adeline Kelso ; Josiah, who married Lucinda Worthley, and lives in Goffstown, his present wife being a McClure ; John D., who married Sophia Jayne, and lives on the homestead ; Jane married Jedediah Tuttle, of Antrim, and was the mother of our worthy townsman, Captain James M. Tuttle ; Mary married William Livingston, and their children were : Gerry W., Ephraim W., living in Nashua, Mary T., who married Leonard Colburn, having for children William W., a graduate of Dartmouth and teacher of the high school in the city of Manchester ; Ephraim W. married, and lives in Francestown ; Emma Jane, the wife of Dea. John N. Dodge ; and James L., now in the Army of the Cumberland ; and Jane W. (daughter of Mary and Wm. L.), who married Leonard Cutler, of Frankville, Iowa, and John.

Ephraim (son of Josiah) lived in Goffstown, and was an excellent man, for many years a deacon in the Congregational Church, which office he held at his death, December 10, 1849, aged 69; he married Mary Patterson, who died April 8, 1824; their children being William P., who married Mary Gove Campbell, daughter of the late Robert Warren, and she died September 28, 1854, at the age of 40, leaving five children; Ephraim, Mary Frances, William Christie, Granville Patterson, and Sarah Jane Patterson.

Jane, who married Cyrus Clough, of Hillsborough, and has three sons living; Robert, who married Mary, daughter of John Fairfield, Esq., of New Boston, by whom he had one son, Frank; his second wife was Martha Butterfield; Mary, who married Horace Richards, of Goffstown, and died leaving six children: Henry, Mary Annis, George, Ephraim, Edward, and Tyler.

Dea. Ephraim Warren married for his second wife Beulah Mussey, sister of the celebrated Dr. Reuben D. Mussey, by whom he had four children: John M., Esther Duncan, George, who inherits the homestead, and married, June 25, 1863, L. Abbie, daughter of Jeremiah Burnham, of New Boston; and Julia Ann.

JAMES CALDWELL, ESQ. — He was son of James Caldwell, of Londonderry, one of the Proprietors, and settled on a tract of land where Samuel Jones now lives, but subsequently sold, and built on land adjoining the farms of Robert Campbell and Josiah Warren, and these three men lived on terms of great intimacy until death separated them. Their early hardships were similar, and their experience of captivity by the Indians was the same. These three men were captured during the war of the Revolution, near Ticonderoga, and after a captivity of about three months were liberated, by exchange, on the last Wednesday of May, election day in Massachusetts; and annually afterwards they celebrated that event by a feast which they called the Feast of Purim. Alternately at each other's houses the feast was year by year prepared, when the three men, with their wives, breakfasted together, and at dinner all the children and grandchildren were assembled, with such neighbors and friends as they chose to invite to partake at tables that

groaned with smoking meats, pudding, and pies, such as wives of those days prepared to grace the festive board. After the repast they gave themselves up to shooting at targets, pitching of quoits, wrestling, running, and such other sports as were in vogue at that period. And thus these families were strongly bound to each other, living in unbroken friendship, and aiding each in a variety of ways in subduing the forests, in multiplying their domestic comforts, and promoting the happiness of the community.

Esquire Caldwell was an energetic man, qualified for transacting business, with which he was often entrusted; he was intelligent beyond many of his contemporaries, and loved to give and receive a joke; a kind neighbor and a true patriot; and in Revolutionary times he was a terror to evildoers; and with his two friends, Campbell and Warren, often made the conclaves of treasonable Tories disperse like chaff before the wind.

Esquire Caldwell's children were Elizabeth, Mary Ann, Solomon Moor, Alexander, Sarah, Jacob, Hannah, and James. Alexander was born February 4, 1773, and settled near his father.

DEA. WILLIAM MOOR. — He was one of a large family in Londonderry, and came to New Boston among its earliest settlers. Allen Moor, who first settled in the north part of the town, and subsequently in the southeast, on a tract of land now owned by R. B. Cochrane, was his brother, and died unmarried, leaving a highly-productive farm to a relative. Dea. William Moor settled the farm now owned by Calvin Fuller, in the western part of the town. His children were Thomas, Robert, Martha, Molly, John, George, William, Hannah, Tristram, Elizabeth, and Anna. He moved into New Brunswick, near Passamaquoddy Bay, about 1786, and the river St. Croix; Alexander McAllister, Peter, James, and John Cristy, and some others accompanied, or soon after followed him. Inducements were held out to those in the States who had not sympathized with the Revolutionary movements, to settle there, and these men availed themselves of the flattering though partially deceitful proffers. Dea. Moor was one of the first elders in the Presbyterian Church, and possessed a competence, and reared an interesting family.

Mrs. Moor was a resolute, high-spirited woman, and encouraged her husband in going into that new settlement, where they both died. A daughter of their son John is the present wife of Daniel Campbell, Esq.

CAPT. JOSEPH LAMSON. — He was son of Jonathan, who was son of William, who was son of William, Danish in origin. This last William emigrated to this country in the year 1637, and settled in what is now called Hamilton, Mass. Jonathan was born in 1720, and died Aug. 16, 1808. His wife, Anna Whipple, died Aug. 29, 1791. Their children were : William, born 1745, and died Nov., 1800 ; Jonathan, born Aug. 3, 1747, and died Sept. 28, 1825 ; Francis, born Oct. 4, 1749, and died May 13, 1831 ; Nathaniel, born June, 1751, and died May 13, 1806 ; Lydia, born Aug. 4, 1753, and died Aug. 25, 1753 ; Anna, born Aug. 4, 1753, and died Feb., 1835 ; Benjamin, born June 7, 1755, lost at sea June, 1780 ; Lydia, born June 20, 1757, and died Jan. 27, 1759 ; Joseph, born Oct. 22, 1759 ; Lydia, born Oct. 22, 1729, and died Dec. 28, 1759 ; a child, born Oct. 7, 1761 ; and Asa, born June 20, 1764, and perished at sea.

William married Mary Lummus, of Hamilton, Mass., and settled in Mont Vernon, and died in 1800, his son William succeeding him on the homestead, which is in possession of William O. Lamson, the grandson of William the first ; Jonathan lived and died on the homestead in Hamilton ; Francis settled in Beverly, Mass., being a hatter by trade ; Nathaniel was a merchant, and died in Beverly ; Anna married Edward Patch ; Asa lived in Beverly, Mass.

Mr. Joseph Lamson came to New Boston in 1787, having married Sarah Patch Sept. 8, 1784, and bought the farm settled by Daniel McAllister. He had followed the sea for several years, and served in the war of the Revolution. He was in the battles of Bennington and Stillwater ; served as a privateer on the sea. He was one among the number who threw the tea overboard in Boston harbor in 1773. After peace was restored he continued the occupation of seaman, until he removed with his family to New Boston, where he resided at his death, Nov. 12, 1843, at the age of 84 years.

He was a man of good sense and sound judgment. Having

been a close observer of men and things in foreign countries, he always had a fund of information at command for all classes. Being an upright and conscientious man, he possessed the confidence of his neighbors, and those with whom he had business transactions. He was greatly endeared to his family and friends for his many social qualities, and was tenderly loved and respected by his grandchildren, always giving them a cordial welcome to his fireside and table. He was a great reader, especially of the Bible, making it a daily practice to read a portion of it, with Scott's comments, usually adding his own. The Sabbath he sacredly observed. For many years he was in the daily habit of rendering thanks to the great Giver, and imploring a continuance of his many favors. Having a retentive memory, the history he had read in early life was a great source of pleasure to him in his declining years.

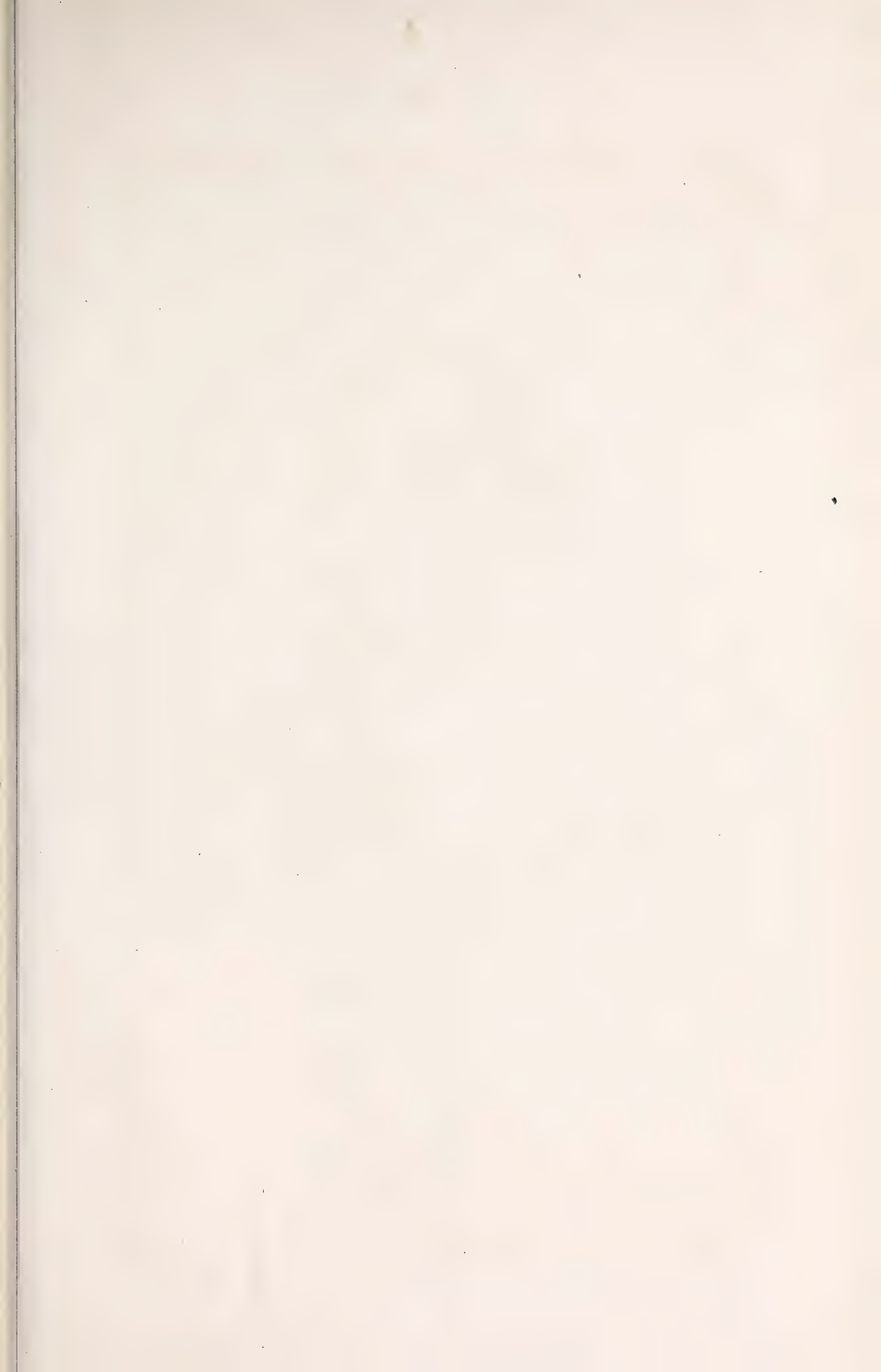
His wife died March 25, 1856, aged 91. Mrs. Lamson was a superior lady, highly intelligent, and cultivated in her manners. Until her death she received and read a weekly journal, — "The Farmer's Cabinet," published at Amherst, — and never allowed the world, with its inventions, improvements, and revolutions to leave her in the rear. She was young at ninety-one, with the vivacity and freshness of youth, adorned with the graces of sincere piety, and in her death was witnessed a blessed triumph of grace.

Their children were: Sally, born June 3, 1786, who died Aug. 25, 1848; Polly H., born Feb. 4, 1788; Joseph, born April 22, 1790, lost at sea 1813; John, born March 15, 1793; Asa, born Oct. 17, 1795; and Theresa, born Sept. 6, 1797.

Sally died unmarried, but not unlamented; her piety was attractive, and while it adorned her it blessed others, and grace gave her the victory.

Asa married Sally D. Locke, of Andover, Mass., Dec. 12, 1826. He lived, where Mr. Jaquith resides, for many years, and died in Andover, Mass., Aug. 24, 1860, leaving four children: Martha D., who married Gabriel H. DeBevoise, a graduate of Andover Theological Seminary; Samuel L.; Sarah Patch, who became the wife of Rev. Everts Scudder, of Kent, Conn., in 1859; and Emilina.

John succeeded his father on the homestead, and married





J. L. Bufford's Lith.

John Lamson.

Sally Gage, of Merrimac, Feb. 15, 1820. He was commissioned second lieutenant of the company of cavalry in the ninth regiment in 1820, and first lieutenant by Governor S. Bell, and as captain by Governor D. L. Morrill in 1826, and at his own request was honorably discharged in 1829. Capt. Lamson's children are: Sarah Theresa, born March 18, 1821; Joseph Walter, born Nov. 13, 1822; Orrilla Angeline, born April 13, 1826; Ruth A., born May 4, 1828; John H., born Aug. 13, 1830; Mary E. Gage, born Jan. 4, 1823, and died Feb. 17, 1853; George Frederick, born Sept. 5, 1837, and died July 10, 1863, at Baton Rouge, La., member of the Ninth Regiment N. H. Vols.; Sarah Theresa married Abram Wason Feb. 22, 1843, and they have one son, Eugene; Joseph W. married Ann Elizabeth Pearson Nov. 3, 1852, and lives in Manchester; Ruth A. married Winthrop G. Harrington Nov. 3, 1852, and lives in Cambridgeport, Mass., their children being Mary E. G., John Lamson, Sarah R., and George E.; John H. married Elmira W. Sargent Aug. 3, 1853, and lives in New Boston, their children being Joseph W., Mary E., and Emma H.

Mary E. (daughter of Capt. Lamson) died Feb. 17, 1853, an estimable young lady, of rare piety and mental endowments.

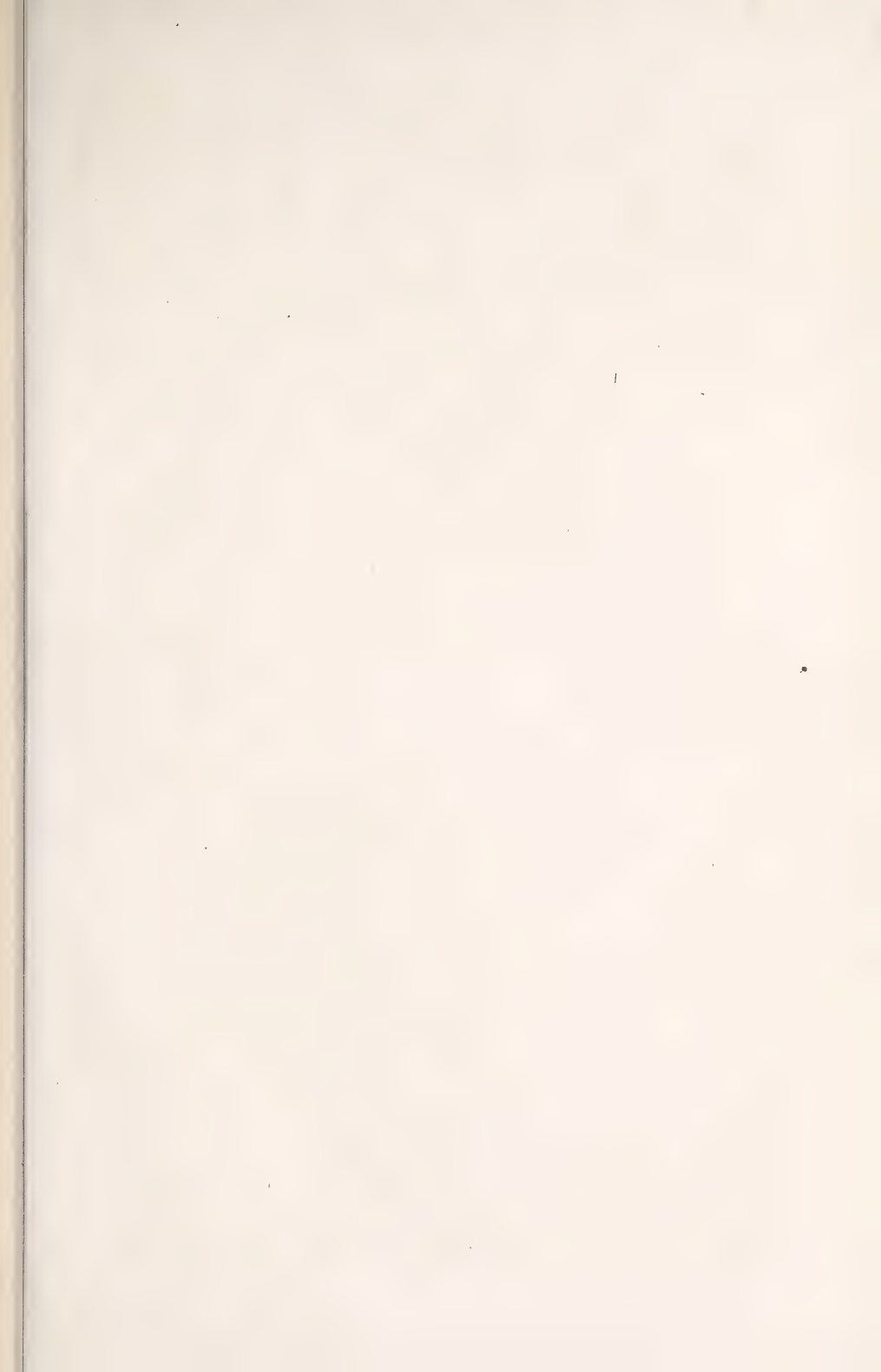
DANIEL DANE. — He came to New Boston from Ipswich, Mass., in 1780, son of Daniel, who died 1768, aged 52, and was born April 29, 1716, his wife being Abigail Burnham, born in 1717, their children being: Abigail, who was born Dec. 1, 1740, lived and died in Ipswich, her second husband being a Mr. Patch; Lydia, born Dec. 7, 1741, and married Thomas Appleton, and lived in Beverly, where she died at the age of 103; Daniel, who was born Aug. 14, 1743, and died Aug. 7, 1819; Samuel, who was born Feb. 23, 1745, and died in Beverly of small-pox; Elizabeth, born Oct. 4, 1746, who married a Mr. Ellenwood, and lived in Beverly; John, born Nov. 8, 1748, and lived in Beverly; Sarah, born Oct. 31, 1750, who married a Mr. Waters, and lived in Beverly; Nathan, born Dec. 27, 1752, was an eminent lawyer, and died in Beverly in 1835; Lucy, born Oct. 3, 1754; Joseph and Benjamin, twins, born July 13, 1756; Martha, born July 6, 1758, marrying for her first husband a Mr. Ellenwood, and lived in Ipswich, and for her second husband she married Thomas Whipple, and moved to Dunbarton, N. H.,

about 1800, where their descendants may now be found ; Joseph, born April 29, 1760.

The foregoing were the brothers and sisters of the Daniel Dane who came to New Boston in 1780. He married Sarah, daughter of John Goodhue, of Ipswich, Mass., and bought the farm settled by David Scoby, where his son, Dea. Samuel Dane now lives. He was a man of much energy and decision of character, and was a steadfast friend of the Presbyterian Church, of which he was a member.

His children were : Sarah, born Nov. 20, 1771, who married Andrew Taylor, and lived in Bennington, having three children, Sarah, Daniel, and William, she dying March 28, 1798 ; Daniel, born Sept. 17, 1773, and died young ; Elizabeth, born April 13, 1775, and died young ; Daniel, born Sept. 13, 1776, married Nancy Aiken, of Deering, and lived in New Boston, where he died in May, 1834, leaving four children, Nathan, Sally, Hammond, and Nancy ; Elizabeth, born Jan. 33, 1779, and married Abner Starrett, of Francestown, and is now living in China, Me., having seven children, Abner, Daniel, William, Betsey, Lucinda, Sarah and David ; Samuel, born March 19, 1781 ; John died an infant ; John, born April, 29, 1784, married Betsey Giddings, and died in New York, leaving children, John, Polly, Betsey, Ursula, Horace, Joseph, Daniel, Otis, and Oliver ; Polly, born Oct. 6, 1786, married Amasa Lewis, of Lyndeborough, and lives in Medford, Mass., having children, Samuel, Amasa, Aaron, Sally, Mary, Elizabeth, Abigail, Julia, Horace, and Almina ; Joanna, born Oct. 1, 1789, married Daniel Dodge, and lives in New Boston, their children being Albert, who died young ; Hiram, who married for his first wife Olive Butterfield, of Francestown, by whom he had one child, and for his second wife Abigail, daughter of Greenough Marden, by whom he has children : Polly, who became the wife of the late Cummings Cross, and has one daughter, and Sarah, who married James Hobby, of Charlestown, Mass. ; Lucy, (daughter of Daniel Dane) was born Dec. 7, 1791, and married Clark Crombie, and they live in South Reading, Mass., having four children.

DEA. SAMUEL DANE. — He was formerly better known as Colonel Dane, and was born March 19, 1781, inheriting the





homestead. He married, Dec. 19, 1805, Lucy, daughter of Benjamin Dean, of Francestown, by whom he has had eight children; Abner, born Nov. 28, 1806, and married, June 9, 1840, Louisa, daughter of the late Abner Dodge, and lives in Nashua; Rodney, born Sept. 5, 1808, married, July 11, 1837, Emily, daughter of James Ridgeway, of Nashua, where he now lives; Almina, born Sept. 13, 1810, married, April 25, 1844, Ebenezer Goodhue, of Hancock, and he died in Nashua Oct. 10, 1862; Elizabeth B., born June 6, 1812, and married Butler Trull May 22, 1845, and lives in Decatur, Illinois, having two children, Emily Ann and Mary Elizabeth; Mary, born April 2, 1814; Lucy, born June 11, 1816, and became the wife of Horace Langdell April 29, 1856, and has one child, Sabrina; Samuel, born April 19, 1818, lives with his father, and married, Nov. 15, 1849, Mary B., daughter of Abner Dodge, and they have had three children, Moses Atwood, Walter Franklin, and Willie Francis; Sabrina A., born April 6, 1820, married, Sept. 25, 1845, William Taylor, and died July 8, 1851, having one son, William Henry.

ROBERT HOGG. — He came from the north of Ireland, when about twenty-two years old. Was born Feb. 25, 1732; his father's name was James. Robert Hogg married Margaret, daughter of Samuel Gregg, of Londonderry; her mother was Mary Moor. Mrs. Hogg died about five years after the death of her youngest child, of consumption, aged 55 or 56; and Mr. Hogg died Jan. 23, 1795; both he and his wife were members of the Presbyterian Church, and were highly esteemed for their consistent piety. Robert Hogg came to New Boston in 1764, and purchased three lots of land, including the farms of Solomon and Israel Dodge and John Cochran, and built his house on the hill just in the rear of Solomon Dodge's house, and there he and his wife died.

Their children were thirteen in number, some dying young; Mary married Tobias Butler, a school teacher, and they lived near her father's for awhile, and then moved to Antrim, and subsequently to Hillsborough, where they died, leaving several children — Susan, James, Robert, Margaret, Samuel, Joseph, Thomas, John, and Nancy.

James, son of Robert, married Jennet Morrison, and moved

to Francestown, then to Acworth, and subsequently to Warrensville, Ohio.

William married Elizabeth Ferson, and lived where Mrs. Giddings resides, but subsequently moved to Moretown, Vt., where they died. Nancy married Thomas Patterson, and died in Ohio. John married Polly Brown, and died in Plainfield; Margaret married Joseph Cochran, afterwards a deacon in the Presbyterian Church, and lived where their son John now resides.

Robert married Elenor Clark, and died in Alstead. Sarah married Stephen Ferson, and lived where Mr. John Dodge resides. They had an interesting family of children, but all died young save one, who is an idiot. He became poor through intemperance, and died at the poor-farm July 3, 1863, his wife dying some years previous. Samuel married and lived in Walpole. Betsey married Samuel Fisher, and settled in Western New York, and subsequently in Pennsylvania.

ABNER HOGG. — He was the son of the foregoing Robert, and was born in Londonderry Feb. 15, 1759, and came with his father to New Boston when five years old, and assisted his father until 1776, when he enlisted in the Revolutionary army, his brother James having been in the battle of Bunker Hill June 17, 1775; Abner enlisted June, 1776, under Capt. Barnes, of Lyndeborough, and went to Ticonderoga in the division under Gen. Horatio Gates, and returned in December. The next spring he enlisted for three years under Capt. Livermore, in the Third New Hampshire Regiment, commanded by Col. Alexander Scammel, and went in the vicinity of Ticonderoga, and suffered greatly from sickness and frequent skirmishes with the enemy, in one of which he lost everything but his life. He was in the battle at Saratoga, and witnessed the surrender of Burgoyne. Subsequently, he joined Washington's army near Philadelphia, and took part in many of those signal conflicts that resulted in our Independence. He was in ten battles, and returned home in May, 1780. He held the office of a sergeant for two years in the army, and drew a pension from the General Government from March, 1831, until his death.

Mr. Hogg married, October 21, 1784, Rosamah Ferson, whose

mother was born in 1718, during a passage across the ocean, and settled, where he died, on the farm now owned by William Bently, his grandson. He lived with his wife in great conjugal affection, and reared a respectable family. Mr. Hogg was chosen second lieutenant by the town in 1787, at the same time that John McLaughlen was elected captain, all doing service in one company, and all the officers being chosen, like civil officers, by the town at their legal meetings. In the years 1844 and 1845 he was elected to represent the town in the State Legislature, which he did with credit to himself, though more than *eighty-five* years old.

Mr. Hogg was for many years a member of the Presbyterian Church, but, in 1805, united with the Baptists. His piety was sincere and his life blameless, performing with great exactness the duties of neighbor, citizen, and christian. Possessed of a firm constitution, and being temperate in habits and calm in his temperament, he retained both physical and intellectual powers to a remarkable degree, unimpaired even to the last year of his life. To him the writer of this is indebted for many facts that appear in these pages, which otherwise would have been lost. He retained a vivid recollection of many of the earliest settlers, and could give their names and the names of their children with great exactness, and many incidents in their lives he could relate with great accuracy. His conversation was characterized by simplicity and sincerity, loving most of all to dwell on topics relating to our holy religion. He was in sympathy with Christ, and loved his word and ordinances, and died in the comforts of a hope of acceptance through the merits of Jesus October 16, 1856, aged *ninety-seven years, eight months, and one day*.

The following account of his children was given by Mr. Hogg himself: Sarah F., born July 26, 1785, and died December 17, 1842; Robert, born June 25, 1787, married, December 26, 1811, Joanna, daughter of Livermore Langdell, and died November 3, 1852, having taken, as did some of his brothers, the name of Bently; his children being three daughters, one of whom, Abigail, became the wife of Hiram Lull, and lives on the first settled farm in New Boston, settled by Thos. Smith, in the east part of the town — and two sons: William, with whom Mr. Abner Hogg died, and Abner, who died in 1855; Hannah,

born July 5, 1790, and died the same year; Hannah, born October 17, 1792, and married Stephen Bennet; Jennet F., born June 9, 1799, married Asa Andrews, and lives in Johnson, Vt., having four children: Polly L., born July 2, 1802, married Samuel Andrews, and lives in Johnson, Vt.; Rebecca, born May 11, 1806, and died September 12, 1807; Sarah, the oldest daughter, married David Tewksbury, and lived in New Boston.

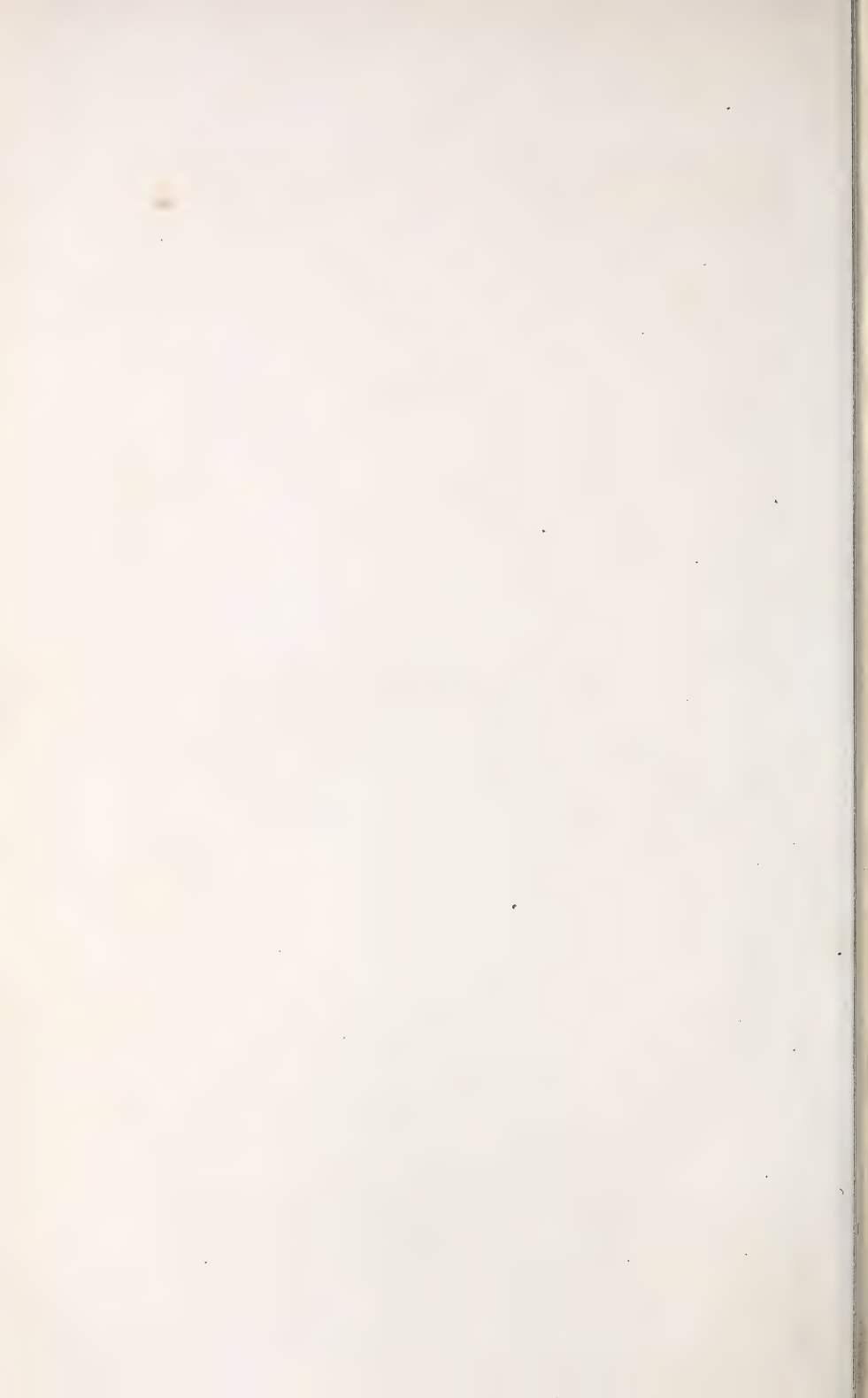
AMOS WOOD TEWKSBURY, ESQ. — His father, David, was born September 12, 1776, the son of Henry and Hannah C. Tewksbury, of Weare, and married April 3, 1797, Betsey, daughter of Moses Lull, of Weare, and settled in New Boston in 1800, on the farm now owned by his son, D. A. Tewksbury. His wife died May 30, 1809, and he married, October 27, 1811, Sarah, daughter of Abner Hogg, who died December 17, 1842, and for his third wife he married, November 5, 1844, Mrs. Abigail George, daughter of James and Mary McMillen. Mr. Tewksbury died March 22, 1855. His children by his first wife were: Amos Wood, Nancy, who became the wife of John Smith, son of the late Dea. Thomas Smith, and James, Betsey, and David, who died young, and Dorothy, who married David Jones, of Merrimac, and died in 1836. By his second wife he had Eliza, who married Joseph Andrews, and died in 1856; Rozeann, who married David Jones, and resides in Merrimac; Mary Andrews, who became the wife of Joseph A. Dodge, and they live in Plymouth; Hannah Bennett, who married John F. Kennard, and lives in Merrimac; Jane Andrews, who married Lewis M. Lull, and they reside in Woburn, Mass.; Harriett Newell, who married Samuel G. Chamberlin, and settled in Merrimac; and David A., who married Adaline Brown, and resides on the homestead.

Amos Wood Tewksbury, first child of David, was born July 30, 1798, and married, May 13, 1823, Abigail Balch, who died October 26, 1826, her two children dying very young. Mr. Tewksbury married for his second wife, November 20, 1828, Annis Campbell, daughter of Robert Cochran; and their children are: Amos Bradford, who married September 6, 1860; Martha S. Stedman, of Randolph, Vt., who died May 7, 1863; Martin Atwood, Emiline Antoinette, and Henry Winslow.



J.E. Bufford's Lith.

A. W. Tewksbury



Mr. Tewksbury commenced business as a merchant in 1826, in the "Upper Village" of New Boston, where he remained ten years, that being the centre of business for the town. But a village having sprung up which is now known as the "Lower Village," a few rods from the former on the South Branch, he transferred his merchandise to that, where he continued in trade eighteen years, gaining by his strict integrity and extensive business. He served as town clerk *twelve* years, and treasurer *ten* years, and was treasurer and collector of the Presbyterian society *sixteen* years, and never failed during that whole period to have the money ready for his pastor the *very day* it was semiannually due. He was treasurer and collector for the New Boston Fire Insurance Company *fourteen* years.

Mr. Tewksbury removed from New Boston to Randolph, Vt., in the year 1855, successfully prosecuting business under the firm of A. W. Tewksbury and Sons.

DAVID STARRETT.—He was born in Derryfield, now Manchester, May 9, 1763, being a son of David Starrett, and died November 29, 1839. He married Mary Langdell August 27, 1788, for his first wife, born February 27, 1772, and died May 18, 1817, and for his second, a cousin of his first, Abigail Langdell (born September 29, 1776, and died September 2, 1844), December 1, 1818. His children were: a daughter born Dec. 1788, and died; William L., a son who died young; Betsey, born March 20, 1793, and married Samuel Todd, of Frances-town, and lives in New Boston; Jane, who died young; Mary, born July 20, 1797, and died January 29, 1832, being the wife of Captain Daniel McLane; David, born July 14, 1799, and died March 13, 1845; Jane, born June 4, 1801, married William Taylor, and lives in Nashua; Sabrina, born September 20, 1803, married for her first husband Isaac Patch, of Frances-town, for her second Daniel Taylor, of Nashua; Levi, born March 19, 1806; Mark, born January 22, 1808, and lives in Nashua, his wife being Betsey Goodale, of Deering; William, born Sept. 26, 1809, and married Hannah Gilbert, of Frances-town; Sally, born August 12, 1811, and married William Lamson, and they live in Metamora, Illinois; Roxanna, born June 8, 1813, and died April 5, 1815; Caroline, born July 10, 1815, and married Frederick Heirsch, of Metamoca, Ill.

William L., the second child of David Starrett, was born May 9, 1790, and died of hydrophobia August 16, 1809. The following notice of the event was written by the Rev. Moses Bradford, of Francestown. "Some time in the month of June last Mr. Starrett was bit by a fox, from which he suspected no harm, as it appeared to be a wound of no consequence. He continued about his domestic business as usual, until about the 8th or 10th of August following, when he began to complain of sleepless nights and other symptoms of the above disorder. The Monday before he died his complaint became much more alarming, at which time he called on a neighboring physician, who not being acquainted with the disorder, mistook it for a fever of the malignant kind; in this situation he continued (except with aggravated symptoms of the hydrophobia) until Wednesday, the 16th, when a second physician was called, who immediately informed the patient together with the family what his disorder was — likewise of the imminent danger he was in, but too late; medical assistance at this time was equally as impotent as the tears of weeping friends. The sight of water was at this time very dreadful to the patient; to see it poured from one vessel to another threw him into the utmost horror of mind as well as distress of body; being asked by the physician what effect it had, or how it made him feel, he replied that one drop appeared sufficient to drown him. At this stage of the disorder the severity of convulsions threatened the immediate dissolution of the body; yet his reason continued good to the last. He exhibited a firm reliance on the mercy of God through the merits of his son Jesus Christ for salvation beyond the grave, and spoke very sensibly to a number of his friends and acquaintance who were spectators of the awful scene, and having committed his soul into the arms of him, who through death hath conquered the power of death, he launched into the invisible world. He was a youth much respected and beloved by the whole circle of his friends and acquaintance, and died lamented by all who knew him."

Levi, son of David Starrett, married Mehittable Gage, of Merrimac, and inherited the homestead, but in 1864 removed to North Andover, Mass. Their children are: David Clifton, who married Maria J. Dennison, of Francestown; Sarah; an

infant son ; Martin Van Buren, who married Rebecca Jane Philbrick, of Manchester ; Caroline, who married John M. Tuttle, of Weare ; Henry Gage, and Levi Rawson.

Tradition has it that Mr. Starrett's ancestor, who came to this country, was an officer in the Scotch Army. Being for a time in England, a lady belonging to the nobility became enamored with him, and resolved to marry him. This not being allowed by her parents, they clandestinely sailed for New England, where they were married, and settled near Boston, and most of their descendants went to Thomaston, Me., while one son, David, settled in Derryfield, now Manchester ; and another, William, settled in Fracestown, and ultimately David removed ta Fracestown also.

Betsey, daughter of David Starrett, married Samuel Todd June 7, 1814, and lives in New Boston. She was born March 20, 1793, and Mr. Todd November 14, 1788. Their children are : An infant son ; Mary S., born September 28, 1816, became the wife of Luther Colburn August 22, 1841, and left two children, Martin L., and Mary Jane ; Harriet A., born September 14, 1814, became the wife of David Gregg, and her children are : Almus D., Margaret, who became the wife of James Whipple, and died November, 1862 ; Caroline, and Harriet ; Mark, born September 16, 1820, married Rachel McIntire, of Lyndeborough, and died August 23, 1860, leaving one son, George E. ; James Page, born Nov. 24, 1822, married Abigail Desire A., daughter of John Loring, Dec. 30, 1852, and their children are : Mary Alice, James, Arthur, George Loring, Caroline Lizzie, and Frank P. ; David S., born October 25, 1824, married Rachel Colburn, and after her death Martha Dean, of Fracestown, by whom he has two children, Charles and Harriet.

Caroline S., born September 26, 1827, married Horace Langdell, and died, leaving one child, Austin.

John M., born November 22, 1829, and died September 6, 1832 ; Sarah E., born August 9, 1833, married George Upham, lives in Goffstown, and has two children, Frederick and Caroline.

John, born September 6, 1835, married Elizabeth M. Fletcher, resides in New Boston, and has one child ; Mr. Samuel Todd

was son of James, who was born in Peterborough ; he came here about forty years ago.

JOHN LAMSON. — Rev. Dr. Lamson was requested to furnish facts respecting his ancestors. Instead of arranging them in our usual form, we shall give the entire letter ; otherwise its simplicity and touching allusions would be lost.

REV. MR. COGSWELL.

DEAR SIR: New Boston is a name which revives the earliest and most cherished memories of my childhood. It was the home of my grandparents, and of my father during his childhood and early youth, and the place where I passed the larger portion of a year when quite a child. Having no family records, and being the only descendant of the family living in this part of the country, I can only give such general statements as linger in my memory.

My grandfather was John Lamson, his wife was Elizabeth Rea, of Topsfield. What year they removed to New Boston I am unable to state, though it is my impression it was soon after their marriage. He was for some years an innkeeper, and I think pursued some other branch of business. They had five children, John, Benjamin, Betsey, William, and Joseph. These all lived to be over twenty years of age, and all died under thirty. My father, William Lamson, came when a lad to Danvers, Mass., and was apprenticed to Mr. Caleb Oakes, a shoe manufacturer. Soon after his majority he was married to Sally Richardson, of Danvers. They had three children, Betsey, William, and Joseph. After his marriage, my father became master of a small trading vessel, which ran between Salem, Mass., and Baltimore, Md., and it was on one of the return voyages that, overtaken with a terrific gale, he and his vessel and all on board were lost. This was when I was in my third year. A year afterwards my mother, with her three children, went to New Boston, and passed a year with my grandmother, then a widow, and childless, having lost four of her children by consumption, and my father by shipwreck. It is almost incredible to myself that, after a lapse of nearly fifty years, I retain so vivid a recollection of the scenery of the place, and of many of the circumstances of my brief residence there. It seems to me, if I were an artist, I could sketch a very faithful outline of the buildings on the old Lamson place there, as they then were. The names of the families in the neighborhood I still remember. The Sabbaths, the general appearance of the old church, and of the congregation, come back to me, as I write, with a strange vividness. There were then but few, if any carriages in the town, and a large portion of the people, both men and women, came to church on horseback. My mother used to take me on the horse with her. There it was that I received my first impressions of the sacredness of the Sabbath, probably there that I for the first time attended church.

But how great the changes since the days I am now recalling ! I have now been for twenty-eight years a preacher of the gospel, and have outlived nearly every member, if not every one, of the family on my father's side. My grandmother lived to hear me preach one sermon, the first I ever

preached, and died shortly afterwards, in Danvers. My sister Betsey was married to Mr. Allen Jacobs, of Danvers, and died a year after her marriage, leaving an infant that survived his mother but a few years. My brother Joseph went some twelve years since to California, where, if living, he still is. I have been blessed with one son, an only and noble child. Soon after the opening of the present war he entered the service of the country, in the paymaster's department, and on the fourth of last August was drowned by the burning of the steamer Ruth, on the Mississippi River, between Cairo and Memphis. In his death perished the only hope of perpetuating the family name. His body sleeps in the Harmony Grove Cemetery, Salem, Mass.

I am glad to know you are preparing a memorial volume of the town of New Boston, the first century of whose history has just closed. If you can use this, or any portion of it, it will give me pleasure to have thus contributed to place the names of my ancestors among the names of those with whom they once lived.

Very respectfully yours,

BROOKLINE, MASS., 1864.

WILLIAM LAMSON.

MARSHALL ADAMS. — A native of Rindge, N. H., removed to New Boston April 18, 1823, and rented the clothing shop formerly occupied by John Kelso, situated in the Lower Village, which then contained but seven small dwelling-houses, one grist-mill, one clothing and carding-mill, one saw-mill, and one blacksmith shop, where for three years he was engaged in the dyeing and clothing business, and also the manufacture of woollen cloth. In 1826 he purchased the clothing shop of John Gage, situated in the west part of the town, where he continued in the wool-carding, dyeing, and clothing business till 1852, since which he has been engaged in agricultural pursuits. In May, 1826, he married Sarah G. Richards, a native of Newton, Mass.

The following are their children : Marshall C., who married, April 19, 1853, Susan B. Patterson, of Danvers, Mass., and resides at Jeffrey, N. H. ; Sarah E., who married, Oct. 27, 1856, Horace Pettee, Esq., and resides at Manchester, N. H. ; William R., who graduated at Dartmouth, in the Class of 1859, now Principal of the High School at Alton, Ill., and married, Sept. 3, 1861, Ellen D. Richmond, of Rochester, Vt., then a teacher in the Female Seminary at Carlinville, Ill. ; John R., who married, May 1, 1859, Jennie R. Cahart, of Natick, Mass., and now resides at Natick, Mass. ; Frances B., who married, Oct. 29, 1858, Holmes R. Pettee, and resides in

Manchester, N. H. ; Mary N. ; Joseph G., who married, May 2, 1859, Martha J. Perry, of Natick, Mass., and resides at Natick, Mass.

Henry P., who married, July 3, 1861, Fannie B. Patterson, of Danvers, Mass. He entered the service of his country July 29, 1861, in the 13th Regt. Mass. Vol. ; was wounded in the battle of Antietam Sept. 15, 1862. Received his discharge March, 1863, and resides at Manchester, N. H.

Charlotte R. ; James C., who entered the service of his country, Sept., 1863, as member of the 39th Regt. Mass. Vol. ; Ellen M. ; Charles A. ; and George Albert.

Of Dea. Adams's thirteen children, not one has died ; not one is a drunkard ; not one uses tobacco in any of its forms ; not one is a Sabbath-breaker, or a profane swearer. Reared in his modest dwelling with frugal fare, he has sent them forth with minds and hearts well disciplined for any sphere of activity, — all professing to be disciples of Jesus Christ.

JOHN WHIPPLE. — He was born Dec. 30, 1747. Deliverance, his wife, born Feb. 15, 1746 ; early settled in New Boston, where they had nine children, six sons and three daughters.

Jerusha was born Oct. 17, 1768, married Jacob Bennett, of New Boston, and died Sept. 23, 1839, being 71 years a resident of New Boston, and living to see seven children arrive to the age of manhood, several of whom are married and pleasantly situated in their native town. Stephen, born Dec. 16, 1770, and died a young man.

Paul, born July 11, 1773, married Betsey Woodbury, by whom he had fourteen children.

John, born April 29, 1776. For many years a skilful physician, married Hannah Dodge ; died Nov. 4, 1836, leaving a widow but no children.

Saloma, born April 2, 1778, died July 3, 1779.

Saloma, born June 24, 1780, married Rev. Thomas Rand, of Springfield, Mass., where many of her descendants may now be found.

Aaron, born Sept. 11, 1782, died July 5, 1783. Aaron 2d, born Jan. 13, 1787, died Nov. 7, 1792.

Robert, born March 13, 1790. For many years a very suc-

cessful physician and surgeon in Barre, Vt.; afterwards returned to New Boston, where he still resides.

The children of John and Betsey Whipple, with their descendants:

Betsey, born May 26, 1796; died at Francestown Nov., 1855, leaving a husband and two daughters, both married; Lucy, born April 12, 1798, married Mark Langdell, of Mont Vernon, by whom she had nine children; William, the youngest, being one of the first to volunteer to defend our country's flag in the rebellion of 1861. Twice has he been wounded, but is now a veteran in the Army of the Potomac.

Stephen, born March 4, 1800, married Hannah Kingsbury, of Francestown.

Hannah, born Jan. 27, 1802. For several years a resident of Lowell, Mass.; was early left a widow, with no children.

Saloma, born Feb. 26, 1804, now lives at home with her children, having buried three husbands.

John, born Aug. 31, 1806, married Philantha Reed, of Barre, Vermont.

William Bently, born May 3, 1808; died 1854, leaving a wife and four children; the youngest is one of the brave defenders of his country.

Aaron, born March 3, 1810; married, and lives in Boston, Mass.; has two children, a son and a daughter.

Mason Woodbury, born Nov. 11, 1811; settled with his family in Haverhill, Mass.

Robert, born May 17, 1813; went to Florida, where he died.

James, born April 8, 1815; with wife and three children has a home in York, Penn.

Isaac Adams, born June 9, 1818; early fell a victim to consumption, and died Aug. 30, 1841.

Maria, born Dec. 7, 1820; died Sept. 30, 1836.

Fidelia, born Aug. 17, 1823; married Nelson Shedd; has a family of five children, and resides in Mont Vernon.

Stephen and John, with their families, have homes in their native town. Joseph, the only child of Stephen, married, Jan. 19, 1864, Sarah Chandler, and is an enterprising merchant in New Boston.

John's family is as follows: Hannah, married John McLane;

has four children, a daughter and three sons : Philantha, a well-known school-teacher ; John, James, Paul, and Reed, inheriting from their father a love of military discipline, and with hearts glowing with true patriotism, early engaged in defending the "Flag of our Union ;" James, Paul, and Reed enlisting May, 1861, for three months, and served their term ; Paul reënlisted Nov., 1861, in the 7th Regiment N. H. Volunteers, was severely wounded in the foot at the siege of Fort Wagner, S. C., July 18, 1863, but he soon joined his regiment ; he reënlisted Feb., 1864, and is now in the Army of the Potomac. John enlisted in the 11th N. H. Vol. Regiment Sept., 1862, fought bravely at the battle of Fredericksburg, Va., was among the first of his regiment to enter Vicksburg and Jackson, Miss. At Knoxville, Tenn., Nov. 23, 1863, while skirmishing, was taken prisoner by the rebels, since which nothing has been heard from him. James married Margie, eldest daughter of David Gregg, of New Boston, who soon after died. Reed lives in Boston, Mass. Mary A. remains at home. Willie, born Sept. 29, 1849, died Nov. 24, 1856.

MR. JACOB HOOPER came to New Boston about the year 1775, from Manchester, Mass. He went into the forest and prepared a comfortable home for his little family before moving them hither. He was an ingenious and industrious man, of sound judgment ; and in process of time made his backwoods home a pleasant and attractive spot, and secured for himself a lasting reputation for uprightness of character, dying lamented both by the church and community. He had one brother who served in the war of the Revolution, and was killed in the battle of Bennington.

Mr. Hooper was three times married : by his first wife, Mary Obeare, of Beverly, he had two children ; by his second, Ruth Wadsworth, of Lyndeboro', he had eight. His last wife was the widow of Lieut. Solomon Dodge, who lived to the advanced age of 93 years. Only three of his children lived to arrive at maturity. His daughter Mary married Luther Richards, and settled in New Boston. His son Thomas married Alice Dodge, daughter of Lieut. Solomon Dodge, and settled in Johnson, Vt. His eldest son Jacob married Sarah Dodge, daughter of Lieut. Solomon Dodge, and remained at home, providing amply for

the wants of his parents and family, and proving himself a worthy successor of his father. As a citizen he was very industrious and highly trustworthy, receiving many assurances of the confidence of his fellow-citizens. He was a model farmer in neatness and thrift. His house was always an abode of generous hospitality, where want received a ready response. In his family he was affectionate and forbearing, happy in making others happy.

He had eight children, only five of whom survive him. Two daughters settled in New Boston ; one of whom became the wife of Zechariah Morgan, the other married Dea. S. L. Cristy ; two of them settled in Michigan, and one resides in Canterbury. The youngest son, George, married and settled in Johnson, Vt., while the eldest son, Levi, inherits the homestead. Mary married Mr. Orvis, and lived in Manchester, where he died ; and she now resides in New Boston.

LIVERMORE LANGDELL. — William Langdell, born in England, came to America ; married Marie Witridge, of Beverly, Mass., and settled in Beverly. He followed the sea for several years, then removed to Mont Vernon, N. H., with his son Joseph. Had five sons, two of whom were lost at sea in one vessel. He afterwards removed to New Boston with his son Livermore, where he died 1799. His wife died April, 1816.

Livermore, his son, was born in Beverly, Mass., and married Abigail Dodge, of Beverly. He followed the sea a few years, and was the captain's first mate after the war of the Revolution broke out. He removed to New Boston in 1771, and first settled where Zechariah Morgan lives ; built the first saw and grist mill in that part of the town ; sold and bought where his son Samuel lives, and there spent the remainder of his days. He volunteered, and was at Saratoga when Gen. Burgoyne surrendered to Gen. Gates. He was one of the first deacons of the Baptist Church in New Boston, and died May, 1826. He had twelve children. The eldest, Abigail, married David Starrett, of New Boston ; she died Sept. 2, 1844 ; Jane Langdell died in Salem, Mass., 1836 ; Mary Langdell married Thomas Farnum, settled in Johnson, Vt., and died April, 1828 ; Sarah Langdell married William Langdell, settled in Johnson, Vt., and died Sept. 4, 1863 ; William Langdell married Marie Aiken, of Deer-

ing, N. H., settled in New Boston, afterwards removed to Nashua, and died in New Boston July, 1862; his wife died Aug., 1855; Joanna Langdell married Robert Hogg, only son of Abner Hogg, died May, 1844; Lucy Langdell married Pium Dodge, of Salem, Mass., and is still living there; Rebecca Langdell married Ezra Langdell, settled in Mont Vernon, and died Jan., 1855; Livermore Langdell married Fannie Fisher, of Francestown, and settled in New Boston; Betsie Langdell died April, 1816, aged 19 years; Jacob Langdell was drowned in Haunted Pond, in Francestown, July 11, 1813, aged 12 years; Samuel Langdell married Caroline Fisher, of Frances-town, and settled in New Boston.

Livermore Langdell's family consists of seven children, five sons and two daughters; one son in Lyndeboro', two in Wisconsin, two sons and two daughters in New Boston.

Samuel Langdell's family consisted of nine children, four of whom died in their infancy in New Boston.

ZECHARIAH MORGAN. — He was born Aug. 14, 1768. Heph-zibah Morgan, his wife, was born Feb. 1, 1764; both members of the Baptist Church. Mr. Morgan came to town about 1800. His children are:

David, born Jan. 12, 1797, who resides at Andover, Mass.

Ebenezer, born June 18, 1799, and died July 29, 1836.

Zechariah, born Dec., 1802. He married Julia A. Fisher Oct. 4, 1831, who died Nov., 1835. Two children were the issue of this marriage: Harriet W., born July 4, 1832, and died Jan. 3, 1834; and Austin W., born April 29, 1835. He enlisted in the 11th Regiment N. H. Volunteers, and died at Knoxville, Tenn., Oct. 27, 1862.

Zechariah Morgan married his second wife, Hannah W. Hooper, Sept. 11, 1836. Their children are: Julia A., born Nov. 24, 1837; Addie A., born Oct. 28, 1839; Edward P., born June 12, 1846; and Frank B., born June 15, 1849.

CAPT. JOSEPH ANDREWS. — He was born in Essex, Mass., April 23, 1757. He married Margaret Ober, of Manchester, Mass., who was born Jan. 22, 1765. Mr. Andrews was a sea captain, and came to New Boston in 1790.

His children were Joseph, Ruth, Israel, Issachar, Daniel, Benjamin, Asa, Amos, Isaac, and Samuel.

Joseph was born Sept. 15, 1782 ; married Jane Adams, and settled in Johnson, Vt., where he remained until his death, June 23, 1862, leaving two sons and four daughters.

Ruth was born June 29, 1784, became the wife of Joseph Manning, settled in Johnson, Vt., and died March 11, 1844, leaving one son and three daughters.

Israel was born Sept. 27, 1786, married, and lives in Johnson, Vt., having three daughters and four sons.

Daniel was born April 4, 1792, married, March 8, 1814, Hannah, daughter of Jacob Dodge, of Wenham, Mass., and inherited her homestead. His children are Hannah D., Jacob, Daniel, Bradford, Mary D., and Daniel. Jacob and Daniel died young ; Bradford married Ann, daughter of Samuel Kidder, of Francestown, lives in Francestown, and has three children ; Mary D. became the wife of Benjamin D. Stanley, lives in New Boston, and has four children ; Daniel lives in New Boston, marrying for his first wife, May 1, 1856, Abby Plummer, and for his second, Nov. 3, 1858, Margaret Ann, daughter of Ezekiel Irving, of New Boston. Mrs. Daniel Andrews died Dec. 23, 1862, aged 70.

Benjamin married Mary, daughter of Dea. Joseph Cochran, by whom he had two children, Benjamin and Joseph Foster ; the former lives in Nashua, and the second is a lieutenant in the 1st Regiment New Hampshire Cavalry. This Benjamin died some years since in New York.

Asa married Jane, daughter of the late Abner Hogg, and settled in Johnson, Vt., where he yet resides, having two daughters and one son.

Amos married Betsey Fisher, of Francestown, for his first wife, and for his second, Abigail Carson, and died Sept. 4, 1854.

Isaac died young, and Samuel married Polly, daughter of Abner Hogg, and lives in Johnson, Vt.

Capt. Joseph Andrews was of English descent, and followed the sea until he came to New Boston. He was in the service of William Gray, of Boston, fourteen years. When the war of the Revolution began he was returning from the East Indies, was captured and carried to Halifax, and for some time imprisoned in a fetid dungeon. After his release he commanded a vessel in the privateering service until the close of the war.

He settled in New Boston, on a tract of land now owned by Clifton Starrett, purchasing of Jacob Ober, a brother of his wife. Here he lived until his death, Oct. 18, 1834, his wife dying June 21, 1829. He was one of the founders of the Baptist Church in New Boston, was an exemplary christian, and reared an interesting family.

DEA. ISSACHAR ANDREWS. — He was born October 16, 1789, married Abigail Manning October 12, 1811, who was born May 12, 1785. His death occurred May 29, 1862, and she died January 12, 1857. They had children : Joseph M., born March 1, 1813 ; Issachar, Jr., born August 9, 1815 ; John W., born April 20, 1818 ; Caroline, born June 22, 1820 ; Wm. E., died very young ; Wm. E., born August 5, 1823 ; Benj. F., born January 31, 1825 ; Cynthia, born April 1, 1827. J. M. Andrews married Eliza Tewksbury June 30, 1836, who died June 11, 1856 ; their children being Dura P., Lizzie D., who died June 6, 1855 ; Sarah T., Willie M., who died March 13, 1843 ; Nettie H., Hattie C., Emma E. Mr. J. M. Andrews married for a second wife Caroline M. Scott, of Greensborough, Vt., December 1856. Their children are George S. and Charles.

Issachar Andrews married Betsey Lull December 28, 1841. Their children are : Calvin L., who was married August, 1862 ; George C., who died September 6, 1863 ; Hellen M., Ada M., and Louisa L.

John W. Andrews married Mary J. Crombie, a native of Dublin, May 9, 1843. Their children are : John C. Prissila, who died young ; Lottie A., and Mary J., who died young ; Abbie L., Willie R., who died April 13, 1864, and Hattie R.

Caroline Andrews married Benjamin Goodhue, of Hancock, November 23, 1841. Their children are Warner C., Andrew P., Cynthia A., Benjamin F., Caroline F., and Eben P.

William E. Andrews married Lydia A. Knight, of Hancock, February 10, 1857.

Benjamin F. Andrews married Elenor Templeton, of Wilton, November 25, 1848. Their children : Eliphabet P., H. Ellen, Mary E., Willie F., Jessie F., who died November 15, 1857 ; Bertie S., Luis A., and Benjamin.

MAURICE LYNCH. — He married Catherine Shuhan. He was

educated for a Catholic priest. His son John Lynch was born in Newfoundland September 8, 1766, married Alice McMillen November 21, 1789, died February 17, 1843; (Alice McMillen was born in New Boston June 22, 1771, and died September 5, 1829). Their children were: Francis, born in Mont Vernon September 16, 1790, married Fannie Knowlton April 20, 1815; Ann, born in Mont Vernon July 27, 1792, died July 29, 1863; John, born in New Boston April 14, 1794, married Nancy Kelso February 14, 1826, died May 22, 1858; Alice, born in New Boston February 29, 1796, married Moses Woods Oct. 24, 1816; William, born in New Boston May 10, 1798, married Ann Donnan January 31, 1822, died September 16, 1845; Katharine, born in New Boston June 19, 1800, married Amaziah Blanchard May 10, 1842, died November 24, 1861; Hiram, born in New Boston July 12, 1804, married Martha Seaver March 26, 1840; Hiam, born in New Boston March 20, 1802, died September 1, 1813; Leonard, born in New Boston November 17, 1805, married Eliza Palmer January 22, 1832, and died July 7, 1850; Alfred, born in New Boston July 16, 1809, died November 17, 1815.

ROBERT LIVINGSTON. — He married Zebiah Sargent, of Boston, lived in Haverhill, Mass., a few years, then in Londonderry, and came to New Boston at the first settlement of the town, and settled on the farm now owned by Jonathan Dodge. He had ten children, three sons and seven daughters: John, William, Robert, Mary, Zibiah, Hannah, Ann, Margaret, Jane, and Elizabeth. John married Mary Todd, daughter of Colonel Andrew Todd, of Londonderry; William married Mary Ann Boyce, of Londonderry; Robert married Mary Leslie; John lived in Londonderry, then moved to Walpole, and died there. William settled on the farm owned by the late Jacob H. Richards; he was a delegate to the convention at Concord, from this town, September 22, 1779. Robert served seven years in the Revolutionary war, and died in this town. Mary married John Carson, and lived and died in New Boston. Zibiah married Daniel Boardman, and lived in Lynn, Mass. Hannah married Dea. William Moore, and lived on the farm now owned by Calvin Fuller. Ann married Josiah Hitchings, and lived in this town some time, then moved to New Brunswick. Margaret married

Josiah Patterson, lived and died in this town. Elizabeth married Abijah Richardson, and lived in Westford, Mass.; William Livingston had no children of his own, but adopted his nephew William, son of John Livingston, who lived and died in New Boston. John Livingston had eleven children, eight sons and three daughters: William and Samuel were the only ones that settled in town. William married Mary Warren; Samuel married for his first wife Eunice French, of Maine; after her death he married Hannah Twiss, of New Boston. Lucretia Livingston, daughter of Robert Livingston, first married Dr. Reed, of Nashua, after whose death she married Rev. Mr. McKay, and they moved to Inverness, Scotland, and finally went to Syria as missionaries. Dana Livingston lived in Saco, Me.; John, also, lived there. Robert Leslie married a daughter of Dea. Josiah Duncan, of Antrim, and settled there. Gerry W., son of William Livingston, lived and died in this town. Ephraim W. married Mahala Christie, they now reside in Nashua, and their children are: Anstice Bradford, Cynthia C., John; Edward, member of the 8th N. H. V., now in the Army of the Potomac; Ephraim W., Charles, for three years in the U. S. A.; Carrie J., and George W., now drummer in the 3d Regiment N. H. V., and aged 16.

Mary T. Livingston married Leonard Colburn, and now resides in New Boston; their children are William W., Ephraim Warren, Emma Jane, James Leonard, member of the 9th Regiment N. H. V., now in the Army of the Potomac.

Jane Livingston married Leonard Cutler, and lives in Frankville, Iowa. John Livingston married Elizabeth Barrett, of Nashua, and still resides here; his children are: Gerry W., who died in the army at New Orleans September 18, 1853; Mary Jane; Adeline F., his wife, died in August, 1841. Samuel Livingston had by his first wife the following children: John L., Ursula, Alminor, and Mary; by his second wife, Adeline F., David, Nancy, Diantha, Samuel, Benjamin.

CAPT. GERRY WHITING. — He came from Francestown, married Abigail, daughter of Dea. Wm. Starrett, September, 1798. Their children were: Julia, who became the wife of Oliver Cochran November, 1822; Roxanna, who was married to David Stone February, 1825; Dexter, who married Mary

Stone April, 1828; Harris, who married Mary Dodge in 1832; Louisa D., who died; Calvin, who married Abby Burnham; Emily, who married, June, 1855, Dea. Summer L. Cristy; Mary, who died July, 1830; Hannah O., who married James Clark; and Abby, who married Walter J. Jaquith in 1849. These children all located for a time in Johnson, Vt., except Emily and Abby. Capt. Whiting was a man of great business capacity, and was long respected as an upright and worthy citizen, and had a highly interesting family of children. He died Nov., 1827. His wife was an exemplary christian woman; she died April, 1831.

WILLIAM WOODBURY. — Three brothers came from England, and settled in Beverly, Mass. Mr. William Woodbury descended from one of these brothers, and came to New Boston about 1785. He settled in the north part of the town, marrying, and having five children who came to maturity: Dorathy, who became the wife of Mr. Walker, and lived in Ackworth, and had children; Hannah, who also married a Mr. Walker, and lived in New Boston, and had children, one of whom is Mrs. Joshua Woodbury; Joshua E., who married and settled near his father, and had children: Ebenezer K., Joshua E., Hittie, who married a Mr. Thomas, of Middleton, Mass., where she now resides; David, who removed to Mobile, Alabama; Sallie, who married and lived in Wisconsin; Benjamin Smith, who lives in New Boston; Sallie (daughter of William) died unmarried; Benjamin S., who married Sallie B. Jones, daughter of Joshua Jones, and lived on the old homestead and had twelve children; Sabrina, who married Jason Philbrick, of Weare, and lives in Sanbornton; William, who married Rachel P., daughter of the late John Shirley, and lives where her father died, being the farm formerly owned by Hugh Blair, and has two children: Lucetta, who married William B. Symonds, of Weare, and has four children; Benjamin F., who married Caroline H., daughter of Richard Webster, of Concord, and has one daughter, Hettie R. W.; Joshua J., who married Harriet McClure, and resides in New Boston, and has two children; Eliza Jane, who married Luther M. Brown, and lives in Minnesota, and has four children; Elizabeth Ann, who died young; Harriet R., who married Thomas Holmes, and lives in Minnesota; Frances Ann

who married Squire G. Eastman, of Weare, and has had five children ; Caroline, who married Jesse Clement, of Weare, and has two children ; Levi, who married Maria Whitcomb, of Warner, and lives in Weare ; Maryett.

Mr. Benjamin S. Woodbury died December 25, 1846, and his widow lives in Weare.

SAMUEL GREGG, ESQ. — He was the youngest son of Hugh Gregg. Was born at New Boston June 9, 1764. In the early part of his manhood he was an apprenticed mechanic, his father having died when he was quite young. For several years he pursued his trade of carpenter and cabinetmaker, but relinquished his trade, and gave his attention to farming. He occupied many responsible positions in town affairs, and was many years Justice of the Peace.

He married for his first wife, Jane W., daughter of Alexander Wilson, of New Boston. She was born Nov. 20, 1770, and died Dec. 25, 1800.

They had six children : Jenny, who married Daniel Dodge, and lived in Johnson, Vt. ; Elizabeth, who married Robert Wilson, and lived in Deering ; Mary, who married Samuel B. Waters, and lived in Johnson, Vt. ; Sarah, who married Robert McPherson, and now lives in Michigan ; Alexander, who married Jane M., daughter of Dea. Robert Clarke, of New Boston, and now lives in Medford, Mass.

He married for his second wife, Lydia Bartlett, of Newbury, Mass. ; they had one son, James Bartlett, who married Mary Bailey, of Newbury, Mass. His second wife, Lydia B., died in New Boston Nov., 1835, and he died in Deering, New Hampshire, May 6, 1839. Of the above children there are now living, Sarah, Alexander, and Samuel.

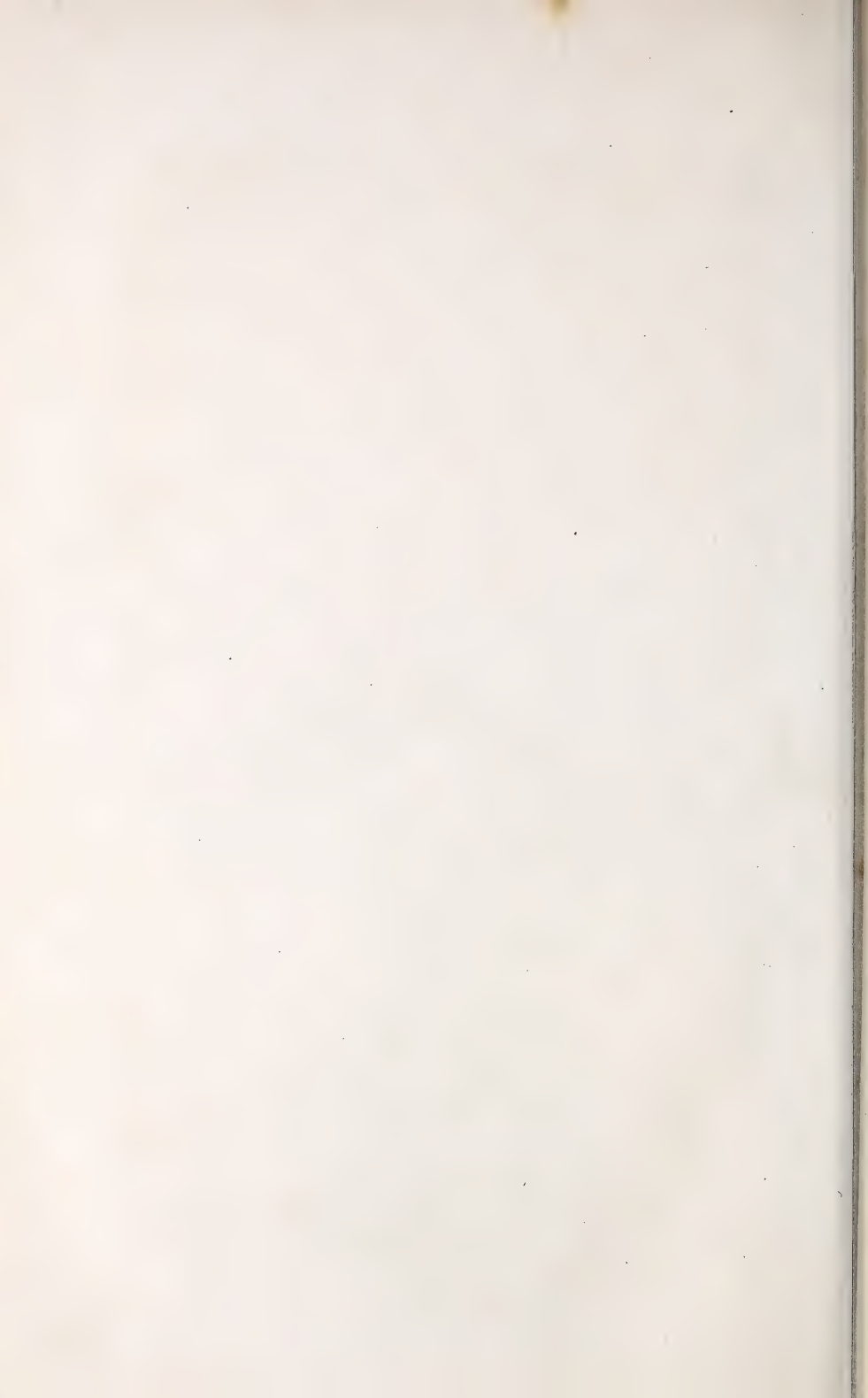
DOCTOR SAMUEL GREGG. — He was born at New Boston July 1, 1799. He studied medicine with John Dalton, M. D., of New Boston. He graduated M. D. at Dartmouth College in 1825, and commenced practice in medicine the same year in Medford, Mass. He married for his first wife Ruthey W. R., daughter of Luther Richards. She was born at New Boston June 5, 1802, and died in Boston, Mass., Feb. 20, 1853.

She had nine children : Mary Josephine W., who died in Medford, Mass., May 6, 1838 ; Martha D., who married Ed-



J. H. Bufford's Lith

Samuel Gregg M. D.



ward G. Tileston, Esq., and now lives in Brookline, Mass.; Samuel W., who died in California in 1850, aged 23 years; Caroline A., who married W. R. Stockbridge, and now lives in Cambridge, Mass.; Abbie Maria, who died in 1836, aged three years; Anna, who married Joseph Howard, Jr., and now lives in Brooklyn, N. York; Abby H. T., who married I. B. Wooster, and now lives in San Francisco, California; Franklin Hahneman, who died in infancy, and Josephine Maria, now living in Boston, Mass. Dr. Samuel Gregg's present wife was Mrs. Sophronia C. Hills, of Leominster, Mass.

Doctor Samuel Gregg continued the practice of medicine, after the teachings of the Allopathic School, for nearly fourteen years; when, in 1838, he was induced to examine the teachings of Hahneman, who had promulgated a new, or Homeopathic system of therapeutics. Being satisfied of the truth of the principle announced by Hahneman, he has continued in successful practice ever since. He thus introduced the "New School" system into New England, and was the only practitioner of that system for nearly a year in all that region. In 1840 he removed to Boston, where he continues in successful practice, and can now enumerate his colleagues by hundreds, throughout New England, who have adopted the motto, "*Similia Similibus Curantur*" of the immortal Hahneman.

DANIEL DODGE. — He was born in Hamilton, Mass., Oct. 24, 1766; married, Elizabeth, daughter of Luke Dodge, who was born Feb. 27, 1764. They had nine children: Daniel, born Dec. 9, 1785, married, Dec. 28, 1810, Joanna, daughter of Daniel Dane, who was born Sept. 16, 1789; their children are: Albert, born Nov. 13, 1812, died Feb. 14, 1823; Hiram, born April 3, 1813, who married Olive Butterfield for his first, and Abigail Marden, for his second wife; Polly, born Feb. 28, 1819, who became the wife of Cummings Cross; Sarah, born Dec. 1823, who became the wife of James Hovey; Lydia, born Dec., 1828, died 1849.

Betsey, born Jan. 28, 1788, died young.

Betsey, born Oct. 28, 1789, became the wife of Daniel Whittemore, and resides in Wisconsin, having had eleven children, four of whom survive.

Polly, born March 16, 1793, died April 16, 1814.

Luke, born Feb. 19, 1795, married Rachael Dodge, lived in town, and died April, 1863, leaving three children : Ephraim, who died June, 1863, William, and Daniel.

Ephraim was born March 16, 1797, married Catherine Luce, and resides in South Boston, having five children.

Lydia, born Jan. 28, 1798, died July 16, 1806.

Jonathan, born Sept. 6, 1801, married Mary Dodge, died in New Boston Sept. 6, 1801, having had seven children.

The first Daniel Dodge died April 26, 1843 ; his wife died July 20, 1851. Mr. Dodge was one of the most thrifty farmers in town ; upright in his transactions with others, and a friendly neighbor, having regard to the law of the Sabbath and the institutions of religion, knowing how to bridle his tongue.

JOSHUA JONES. — He came from Dracut, Mass., about 1780, and settled in the south part of the town, buying of John McAllister. He married Sarah Burns, of Dracut, Mass. Their children are Betsey, Nathaniel, Joshua, Peter, Samuel, George, Sally, and Jefferson.

Betsey married Benjamin Butterfield, of Goffstown, where she lived and died.

Nathaniel married a Miss Butterfield, and settled in Dracut, Mass., and died in the West Indies, leaving several children.

Joshua married Irena Perkins, and died in New Boston in 1863, leaving one son.

Peter married for his first wife Mary, daughter of Peter Cochran, sister of the late Peter Cochran, by whom he had seven children : Mary Jane, Peter C., Nancy, Letitia, Jennette, James C., and Allen W. Mary Jane married Daniel Ayers, Esq., of Albany, N. Y. ; Peter C. resides in California, and has two children ; Nancy died young. Letitia married Perry Richards, of Goffstown, for her first husband, and Richard Pattee, also of Goffstown, for her second husband, and has two children ; Jennette died young ; James C. married Jerusha, daughter of John G. Dodge, of Goffstown, and has two children ; Allen W. died in California in Feb., 1858. Mr. Jones married for his second wife Mrs. Nancy Hill.

George married Sarah Battles, of Mont Vernon, and had six children.

Sally married Capt. Benjamin Woodbury, lived and died in New Boston, having had several children.

Jefferson married Mary Fisher, of Francestown, lived in Goffstown, and died some years ago.

CAPT. EPHRAIM JONES. — He was son of Jonathan Jones, of Dracut, Mass.; he married a Miss Hildreth, daughter of Gen. Hildreth, of Dracut, of Revolutionary memory. He had two daughters, Mercy and Prudence. Prudence married Mr. Curn, and settled in Dracut. Mr. Jones was a blacksmith, and made scythes and other edge tools, and was one of the most useful men in town; highly respected, and promoted to all the offices in the gift of the people; and an active friend of the Presbyterian Church until his death.

THOMAS OTIS. — He was born in Barrington Feb. 9, 1783. At the age of twenty-one he removed to Wenham, where he married Mary, daughter of Aaron Lee. He came to New Boston in 1819, and settled in the east part of the town. Their children are Peter Y., Hannah, Sarah L., Thomas, Mary Jane, Harriet Newell, William Luke, James L., and Elizabeth.

Peter married Frances A. Center, and has three children: William Henry, Harriet Frances, and Charles.

Hannah became the wife of William A. Flint, and resides in Merrimack.

Sarah married Jonas Holden, lives in Rollinsford, and has three children.

Thomas married Mary Mulligan, lives in Watertown, Mass., and has four children.

Mary Jane married Henry F. Straw, lives in Manchester, and has two sons.

Harriet N. married Elijah Parkhurst, and lives in Merrimac, having one daughter.

William L. married Paulina Balch, of Goffstown, and is now a member of the 11th Regt. N. H. V.

James L. married Louisa Manuel, and lives in Chicago, Ill., having one daughter.

Elizabeth married George Austin, of Goffstown, and lives in Springfield, Mass.

Mr. Otis died Jan. 4, 1855; his wife died Aug. 25, 1854. He was an excellent man, greatly beloved as a neighbor, and

honored as a christian. He found a ready helper in his wife in every good purpose, and they reared a happy, industrious, and virtuous family of children.

DR. JEREMIAH S. COCHRAN. — He was son of John Cochran, Esq. His mother was Frances, daughter of the late Dr. Jonathan Gove. He was born in New Boston Jan. 16, 1805. His youth was spent at home on a farm. Serving as a clerk in a store in Billerica, Mass., in 1822, he began the study of Latin, under Rev. E. P. Bradford, in the year 1823. In 1825 he began to read medicine with Dr. John Dalton. In 1826 he attended a course of lectures at the Medical College at Hanover. Subsequently he attended lectures at Bowdoin College, and graduated as a physician in May, 1829. He commenced the practice of medicine at Massena, in Northern New York, Oct. 6, 1829, where he remained about a year, and then removed to Waddington, and subsequently to Fort Covington, of the same State. At length he went to Sandusky, Ohio, during the prevalence of the cholera at the West. Here he directed all his energies to his profession, and rose rapidly in it, treating cholera with marked success. He spent three months of the winter of 1835 in attendance on lectures at the Cincinnati Medical College, and, with this exception, he never slept a night away from his place of business from 1832 to 1845. He was a skilful physician, because he studied his cases thoroughly, and rarely failed in diagnosis. He gained clear and distinct ideas of the nature of the disease, and then promptly and boldly applied the remedies. There was no vacillation in his treatment of his patients. Having prescribed the remedies, he required a strict adherence to the directions given, any deviation was visited with severe rebuke.

In 1837 Dr. Cochran married Sarah T., daughter of Hon. M. Farwell, of Sandusky. She was an estimable lady, and died in 1842. They had four children: Charles, who died in 1842; Sarah Frances, who died 1849, whose remains lie in the centre graveyard, in New Boston. Of their surviving children, one is the wife of J. M. Osborn, Esq., of Dayton, Ohio, and the other is a soldier in the army of the Cumberland.

In politics Dr. Cochran was a republican, vigorously opposing every measure for slavery extension. As a christian he was

sincere and earnest, being a constant attendant on the services of the sanctuary upon the Sabbath. He believed that a physician could arrange his business so as to attend church on Sunday, unless there were unexpected calls at the time which could not be postponed till after service. He was also a constant attendant at the evening meetings of the church for prayer, taking part in them. He contended that a physician was not worthy to be trusted who trifled with religion and outraged the moral sense of a christian community by trampling upon the law of the Sabbath, and by identifying himself with the workers of iniquity. Dr. Cochran early identified himself with the religious community, and was ever ready to coöperate with them in any effort to do good, and thus secured the confidence of all right-minded men, and was enabled to exert an influence over them for good, and when he died they mourned for him as for a friend and benefactor.

Three years before his death he was attacked with fever, which was followed by a succession of fevers of the same character every summer, and continued until autumn. In June, 1845, he had an attack as in former years, and from it was slowly recovering when a night exposure caused a relapse, and he expired July 6, 1845, when it was said of him, "The good physician is dead."*

REV. SAMUEL CLARKE. — He was born in New Boston, N. H., April 21, 1791. All the early circumstances in which he was placed conspired to impart unwonted sobriety to his character. His home was in a wild, mountainous region, remote from the dissipations and distractions of the city. There, instead of the sights and sounds of man's creating, he listened to the many-toned voices of nature heard in glade and forest; and was taught to commune with the mysteries and wonders of the invisible world, written on the earth and sky, and revealed to the lonely heart of man. The distinctive character of that home, too, could not fail to have a commanding influence over him. His family belonged to a strongly marked class of immigrants, who took up and reclaimed the townships along the upper Mer-

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p. 373.

* Condensed from a more extended sketch, by his brother, Dr. Charles Cochran, of Toledo, Ohio.

rimac and its tributary streams. They were originally from Scotland, full of Scotch blood, and trained in the sternest dogmas of the Presbyterian Church. They had removed in a body to the north of Ireland; had been involved in the privations, hardships, and woes which befell this part of the country a century and a half ago. They had shared in the hunger, nakedness, and cruel sufferings, of the siege of Londonderry, — so full of strange incident, so bloody, and so barbarous; and when once more they took up the line of their pilgrimage, and at length pitched their tents on the hills of New England, there again to engage in a border warfare with the savages of the New World, the story of their sufferings — wild and heart-stirring traditions, could not fail to leave a profound impression upon the minds of their descendants. A marked seriousness and thoughtfulness, the old Scottish reverence for the clergy, sobriety of demeanor, and strictness of discipline, lingered long in the Colony, and went down from generation to generation.

Mr. Clarke was born and reared in the midst of these influences. He was trained in their precise school of manners, and was exact in the little proprieties as well as in the essential duties of life. His father, Ninian Clark, was an extraordinary man, of large sympathies and a noble spirit, trusted by every one, and famed all the country around for unflinching integrity. He was a man of thought and considerable reading; such men as Dr. Samuel Clarke and Archbishop Tillotson were among his favorite authors. The son, then, in addition to those peculiar influences which served to awaken a profound reverence for things sacred and to bring God very near, received those also which helped to expand and ennoble him.

He was prepared for Dartmouth College by the Rev. Mr. Beede, of Wilton; entered, and was graduated in 1812. Here he enjoyed the respect and affection of his classmates; a feeling which had continued to such extent, that when, forty-two years after graduation, the survivors once more met at their Alma Mater, they appointed him to collect the statistics, and prepare a biography of each member of the class; which trust he executed with fidelity, and to the satisfaction of his fellows. After leaving college, he returned for a few months to his old tutor in Wilton; but was afterwards induced to repair to Cambridge,

when, at the same time, he took charge of the grammar-school in that place, and became a pupil in theology of the Rev. Dr. Channing. Here new scenes opened before him, and new influences were exerted which never ceased to be felt. He had come from the quiet seclusion of the country ; and now, for the first time became familiar with the social activity and the intellectual and spiritual wealth of the metropolis. Young Buckminster was at the height of his fame ; Kirkland occupied the presidency of the neighboring university, and Channing was making his influence widely felt.

Amid such influences Mr. Clarke was ordained June 18, 1817, over the Unitarian Church in Princeton, Mass., where he remained fifteen years. He was installed over the Unitarian Church in Uxbridge, Mass., January 9, 1833, where he remained twenty-seven years, making a ministry of forty-two years.

Mr. Clarke married Miss Sarah Wigglesworth, who appears to have been adapted to exert a large and beneficent influence ; gifted with genius, refined tastes, and an active intellect, Mrs. Clarke could not fail to win to her home even those whom no parochial ties could have drawn thither. She was a woman to win ; for she combined to a rare extent large mental endowments, with a capacity for the homeliest duties. She would conduct the affairs of her household in a manner to satisfy the most fastidious, and the while revel amid the creations of an exuberant imagination, and engage in speculations the most profound. She would dignify her home-cares by a discussion of the abstruse metaphysics of Reid and Hamilton, and throw over them the hue of poetry by seizing and holding whatever might catch her fancy. It was no burden to her to rise before the dawn on Monday mornings, and to do the drudgery of the week ; for she would find ever fresh enjoyment in the unspeakable beauty and glory of the morning hour. She would linger late on Saturday night over the humblest and most distasteful work, and find no weariness in it ; for she already had foregleams of the enjoyment of the coming Sabbath ; and, while it was yet midnight, would, like Petrarch, begin her great hymn of worship. So also in the often hard and irksome duties of the parish, how difficult soever at first, she so schooled herself that,

whatever they might be, they would afford her only pleasure and profit. In her walks, she would seize on a beautiful sunset, or a way-side flower, and transfer it to her portfolio. She would find sunlight and flowers in the homes of others; and the more desolate and forlorn those homes were, the more sure she would be to see what others could not see, and invest them with a sanctity and loveliness all their own.

Thus Mrs. Clarke lived and died; a blessing to her husband and family, and a blessing to the people. Mr. Clarke survived his wife but a few years. The blow which removed such a companion left a wound that time could not heal. Always frail, his whole life interrupted by frequent sicknesses, he could bear the strain upon his faculties no longer. He fell, as the good man would wish to fall, at the altar at which he served. He was arrested in the midst of his discourse, and never preached again. Feeling that his work was done, he sent a letter, resigning his office, and requesting the society to accept his resignation, — a request which, to their honor, they promptly declined; not only voting to supply the pulpit, but to continue the salary of Mr. Clarke. From that time, although the seal of coming death was on his brow, it brought no terrors; and the kindly voice and the beaming smile seemed to speak of a heaven within. And November 19, 1859, he fell asleep “like one who wraps the drapery of his couch about him, and lies down to pleasant dreams.” *

REV. SAMUEL WALLACE CLARK. — He was born in Hancock Dec. 15, 1795, son of John Clark, Esq., who was the son of William, of New Boston. He was, by birth, the second of ten children, eight of whom, four sons and four daughters, lived to mature age. His youth was spent with his father on a farm and preparation for college. He graduated from Dartmouth in the Class of 1823, and studied theology in a regular course at Andover Seminary, graduating in 1827, and was ordained pastor of the Congregational Church in Greenland, Rockingham County, Aug. 5, 1829. He married, Oct. 13, 1829, Frances Moor, daughter of Dea. Robert Clark, of New Boston.

* See “Commemorative Discourse,” preached December 11, 1859, by Rev. Alonzo Hill, of Worcester, Mass., from which the foregoing is chiefly taken.

Mr. Clark was a man of a high order of intellect, the native gift of God. This gift was increased and chastened by cultivation through a long, faithful, and regular course of study and discipline. The pursuit and contemplation of truth was his delight: *of all truth*,—truth in nature, truth reduced to science, truth in life and in Providence. Especially was the truth of God, as revealed in his word, his highest joy, and until his death he retained his inquisitive, studious tastes and habits of mind, so that he could say, with the Roman orator, “These studies occupy our youth, make our riper years happy, are an ornament in prosperity, a refuge and solace in adversity, delight us at home, and are no hindrance to us abroad, spend the night with us, go with us in our travels, and pass the time with us in our country abodes.”

The natural cast of his mind was reflective, meditative, introspective; truth, in his mind, did not lie in parcels and fragments, but was logically connected, disposed in system and in the order of sequence. His mind was equally removed from a conceited and dogmatic conservatism on the one hand, and from a rash and empiric radicalism on the other. Neither the bigot, the superstitious, nor the fanatic, found anything in him answering to their own wishes and character.

There was in Mr. Clark, pervading and tinging the operations of his mind, a rich, salient vein of playful humor,—that quick, brilliant reason, which, as Barrow has said, consisteth in one knows not what; “Its ways are unaccountable and inexplicable, being answerable to the numberless roving of fancy, and windings of language.” He was apt, and wont himself to say many apt and pleasant things; and he enjoyed, with a keen zest, anything of the kind in his associates and friends, if so be it were pure and innocent. It is matter of observation that this property of mind, while it often delights, sometimes offends and wounds. In him it was baptized and purified in the clear, transparent flowings of a pure love. Nothing biting, nothing sarcastic, or ironical, escaped his lips. He made fun and mock of no creature, of God. His wit and humor conversed with things and thoughts, and not so much with men and characters. “Sometimes it lie in a pet allusion to a known story, or in a sensible application of a trivial saying; sometimes it played in

words and phrases ; sometimes it lodged in a sly question, in a shrewd intimation, or in closely retorting an objection ;” hence, while you saw its glare and brightness, it was never with the foreboding fear that its stroke might ere long fall upon you or yours, smiting, prostrating, and humbling you in the dust. This trait and grace of mind he had rightfully and by inheritance, being descended of the Scotch race, in whose character it is proverbially prominent. And amid all the solemnities of a death-bed, — in the undressing of his soul, — the reverential and earnest abiding of the quick-coming scenes of eternity, — the patient expectation of heaven and its glories, which were the objects of trust and faith in Christ only, his pleasantry and humor did not forsake him ; and these, with the other and spiritual exercises of his mind, gave a very pleasant and grateful air to the sick-chamber and the death-bed, where the good man meets his fate, making less frightful, pleasant and joyous even, the noiseless approach of the king of terrors. Thus was he natural and himself, up to the last hour of life and in the solemn moment of death ; a devout, confiding christian indeed, but no less a man gifted and endowed as well by nature as by grace. His life of great excellence was crowned by a graceful, dignified, and sacred period.

Mr. Clark for a long time was a sufferer, but endured his protracted confinement with patience, and died of bronchial consumption Aug. 17, 1847, leaving a wife and three children, after a pastorate of eighteen years.*

The materials for the foregoing sketches have been gathered from various sources with great labor, and they have been extended far beyond our first intention, and quite as far beyond the legitimate taxing of our strength. Soon after the Centennial a request was made through several of the weekly newspapers, that any person interested in the history of New Boston, and having a historic relation thereto, would furnish a brief sketch of his family, both historic and genealogical. Few have complied with it. But the fault of any omission must be the delinquent’s, not *ours*. We have never felt that we were under any obligation to write the history of private families and indi-

* Condensed from a more extended notice.

viduals. If we have done it in case of most of the foregoing sketches, it was not because we felt there were any claims on us from any one, but because the history of the town would be incomplete without some of them, and the volume would lose much of its interest to coming generations.

Although a full list of names of the men who served in the war of the Revolution cannot be obtained, yet they are incidentally brought to light in these sketches, and it is abundantly evident that New Boston promptly furnished her full share of men, giving liberal bounties, and generously supporting the families of the soldiers at the expense of the town. Though a majority of the people were opposed to the war, and though they had some stormy debates, yet the patriots always had a majority whenever a vote was taken to raise bounties, or advance the pay of the soldier, or relieve his family. The records of the town, on this subject, are full and entirely satisfactory.

In the war of 1812 the town could "vote unanimously, to a man, to sustain the government," and, of course, men and means were furnished without stint. So in the present war, our quotas have been promptly filled through the offering of generous bounties, notwithstanding a large majority of the legal voters are opposed to the present administration. And few towns have more readily contributed to the wants of soldiers, through the various channels in which comforts are conveyed to them, than this, though these contributions have come from a small minority of the inhabitants.

We have taken great pleasure in honoring the men who have heroically served their country, whether in 1776, 1812, or 1861. Their names deserve a record, and their patriotism a tribute of praise. A united and grateful country will honor them as they deserve, when the stormy days have passed, and it comes to be seen that a country, purified by sufferings and sacrifices, has favors only for those who bared their bosoms to the conflict for self-preservation, and reproaches for those that "came not to the help of the Lord, to the help of the Lord against the mighty."

FARMS AND FARMING.

The surface of New Boston is broken, its abrupt hills indicating that Nature once got into a strange freak, and sought to make this region of country preëminent for its inequalities. But she gave a rich compensation in the fertility of the soil, and the grandeur of the forests. The branches of the Piscataquog, which traverse this region, have been distinguished for the superiority of the pine timber that bordered them, while her hills have been covered with a heavy growth of chestnut, beech, birch, maple, and hemlock. Wood here grows with surprising rapidity. With markets near, and prices remunerative, great quantities of wood for fuel are transported from the town, affording employment for many teams through the year, especially in winter. And the quantity of valuable timber for building, and other purposes, every year removed, is very large. The timber of New Boston has been inferior to that of no other town in the vicinity. Masts of great size have here been obtained for a long series of years. By royal authority, when New Hampshire was a colony of England, a road was constructed up the Piscataquog River, through Goffstown and Weare, and a branch extended into New Boston. This road has always been known as the "Mast Road," its construction being for the accommodation of "the masting business." Mr. Potter, in his "History of Manchester," says : —

"Some of the largest and most valuable masts, ever cut in the Province, were cut in Goffstown and New Boston. The old people relate that one was cut upon the farm of Jonathan Bell, of Goffstown, in the valley of the south branch of the Piscataquog, and about a half of a mile southwest of Goffstown, West Village, that exceeded in size, length, and symmetry, any other ever cut in this region. It was so large, that some of the teamsters drove a yoke of 'seven feet oxen' upon its stump, and turned them round with ease."

Owing to this abundance of timber, with corresponding mill facilities and convenient markets, lumbering has absorbed much of the interest and labor which ought to have been given to the soil. The lumbering business is more speedily remunerative, but the tilling of the soil better promotes the morals of a people, and far more tends to permanent wealth. Large tracts have been divested of rich growths, leaving the soil poor and worth but little; consequently the farms to which they were attached greatly depreciate, and are used for pastures or sold in fragments to surrounding neighbors; and thus many of the once most productive farms are lost on the map of the town, and the thousands of dollars received from the sale of lumber almost immediately finds investment in other towns; so that while individuals obtain large sums by divesting the soil of its growth, the town is, in reality, to the same extent impoverished. So much of the large growth has been removed, that there would be good reason to anticipate greater attention to farming, if the increase of wood did not nearly equal the amount removed. As it is, we think there is hope.

The surface of New Boston, as has been said, is distinguished for its abrupt inequalities. Her hills are precipitous, and the soil on their sides and tops is deep and friable, seldom suffering from droughts, and as little injured by "washings."

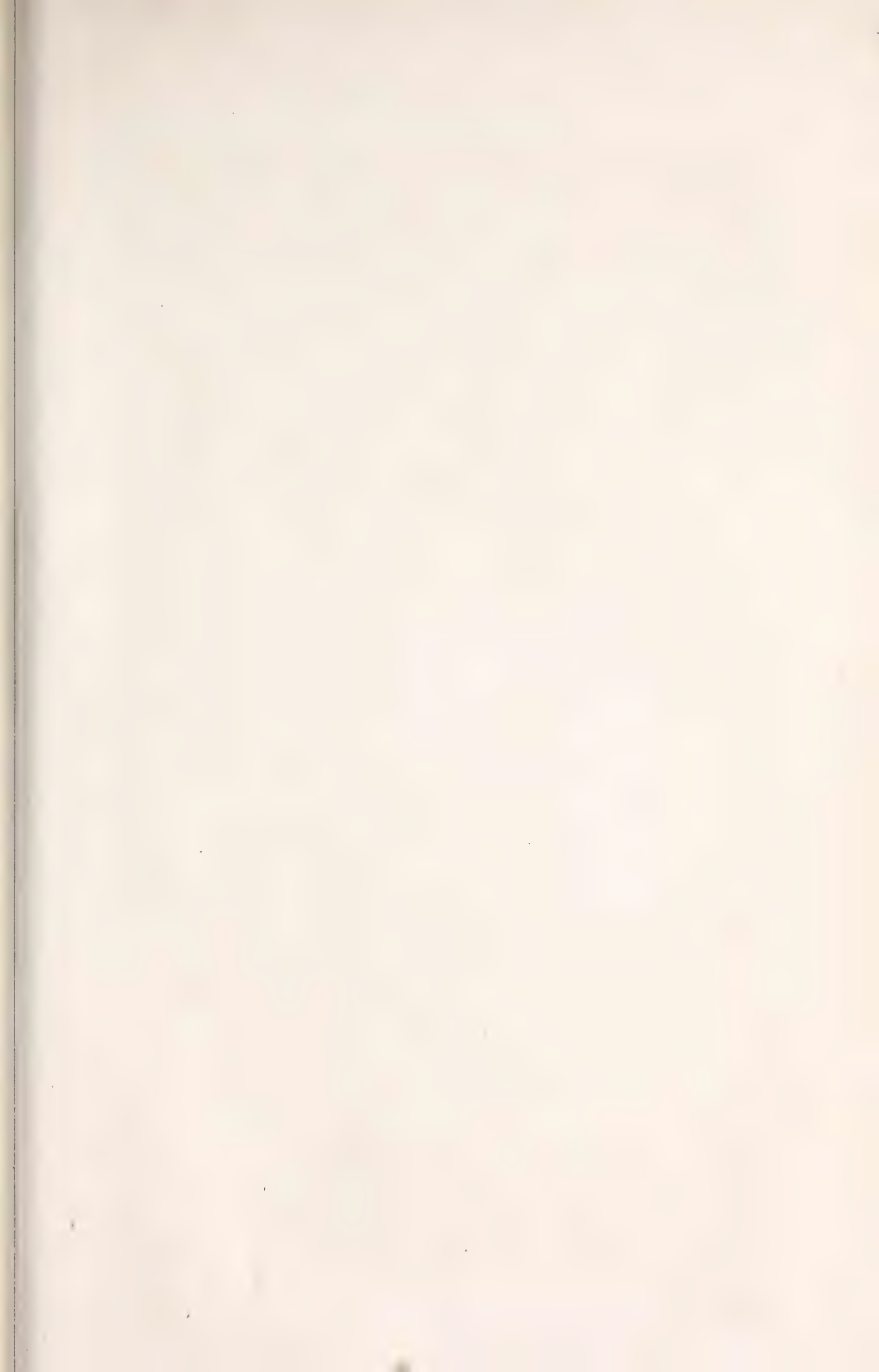
The rapid decay of minerals supplies the earth with needed salts, so that it is not impoverished by its annual production with a reasonable return from the stable. Corn, wheat, oats, barley, beans, and potatoes are cultivated with great success; and, unless positively abused, there is little soil in New Boston that does not repay the laborer. And he is a thriftless farmer who grows poor, possessed of a moderate amount of mother earth within our limits. Indeed, such is rarely or never the case with any sober and industrious man.

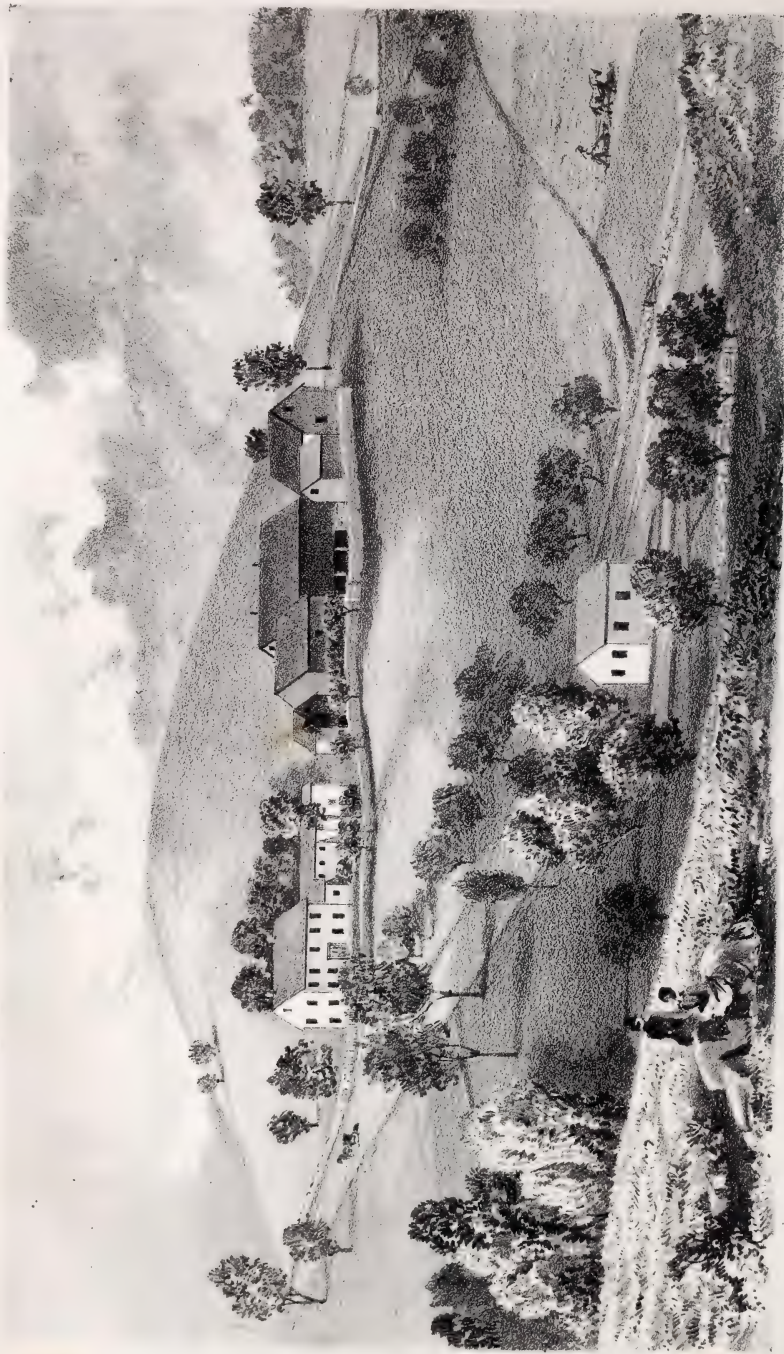
For a long time our restless youth have been eager to rush into the manufacturing towns and marts of trade, preferring a more rapid course to wealth, though full of hazards. This is owing partly to the little taste manifested, and the little regard shown to the higher needs of the family by parents, which have served to disgust many a youth with rural pursuits, and partly to the feverishness which pervades the whole country, by the

opening of new channels of trade and novel fields of activity. That farming is not a rapid road to wealth, is admitted; but that it is a sure road to competence, is undeniable. That it requires labor, it must be confessed; but the poor city clerk, who puts on better cloth, and assumes more attractive airs, to the confounding of country boys, has to labor more hours, and with more degrading obsequiousness, than the young man who tills the soil; while his chances of competence are by no means flattering.

Valuable as has been the timber of New Boston, we doubt if it has equalled her annual grass crop; productive as is the soil in the growth of the cereals, it is unsurpassed in its adaptedness to the cultivation of the grasses. Here, the timothy, red-top, and clover grow luxuriant, and are cultivated with facility. Large quantities of hay are every year conveyed to Manchester, Nashua, and other places, commanding remunerative prices, thus being a source of income to the farmer. Still, it is to be feared that too many calculate upon the ready cash it will bring, more than how they may enhance the fertility of the soil and increase its production. If hay is sold and its equivalent in fertilizing properties be not returned to the soil, the ground is necessarily impoverished to that extent. Yet many farmers of New Boston can afford to spare a portion of their grass crops, if judiciously cared for from the barn-cellars. And this leads us to say that great improvements have been made, within the past few years, in the construction of barns and cellars for the reception of manures. It is now well understood that the thrifty farmer can multiply his fertilizers fourfold beyond that distributed to the land by our fathers; and the waste once witnessed on many a farm would now be deemed a reproach.

While New Boston boasts a rich soil and ample returns, she also takes pride in her herds and flocks. The pastures are naturally fertile and well-watered. The cattle that graze them are mostly of the native breed, greatly improved by being crossed with other breeds. They do not possess the great horns, narrow shoulders and rumps, as formerly, but are large, round, fine-looking animals, strong for labor, or meet for the stall, or ready to enrich the dairy. A few herds of pure Devons may





RESIDENCE OF SOLOMON DODGE.

Engraved by J. M. Smith, Boston.

be found, but more crossed with the native breed. Now and then a Durham and Ayershire may be seen, but the cattle generally preferred are the first named. The number of cattle is large. The dairies though not large as formerly, yet are numerous and more remunerative, while present exorbitant prices obtained for butter and cheese would justify extension. Within the past few years more attention has been given to wool-growing; and the sheep once more is heard bleating upon our hills, from which for a time she seemed banished, evidently to the detriment of the soil and the loss of the farmer.

New Boston has always boasted a race of fine horses; and few towns can present a larger number of substantial and well-trained animals for the family and the road, than may here be found. The Scotch-Irish take great pride in driving a spirited steed, and count it reproach to be the owner of a mean animal from the days of good old Deacon Jesse Christy, whose horses never ran too fast for him, to the present young Americas. New Boston has won the palm at many a fair, and gloried in the animal "that smelleth the battle afar off, the thunder of the captains and the shouting." John Newton Dodge has taken the premium for horses; George Austin Wason, for Devon stock and horses; while Jacob Hooper and Solomon Dodge have carried off the premium for best farms, at county fairs. A brighter day, we think, is beginning to dawn upon the farming interests of New Boston, and the future promises to yield better results than the past. "The good time coming" for New Boston is when lumbering shall cease, and all men not required in other branches of activity shall count it their glory to own farms and excel in their cultivation; — where her youth shall no longer prefer to obtain a livelihood *any way* rather than by farming. A quiet home in the country, with pleasant surroundings, with means of intelligence and aids to refinement, which every thrifty farmer may have, is of all places the most secure of ills, and the most sure pledge of length of days, and of blessings that bring no sorrow with them. The farmer is not *now* necessarily ignorant of the world's activity, either in trade or politics. Cities are no longer the only centres of intelligence and refinement, but these centres may be found wherever there is a *live* tiller of the soil, or an active mechanic. His daily and weekly

newspaper keeps him as well-informed as if he lived in the great metropolis. And as to seeing, his horse, light of foot, soon bears him to the city to which he need be no stranger, or the iron horse that passes his door lands him in a short time in the midst of trade and attractions; nor is he less happy if his family be permitted to accompany him.

“In the year 1672, when throughout Great Britain only six stage-coaches were constantly going, a pamphlet was written by one John Cresset, of the Charter House, for their suppression; and among the many grave reasons given against their continuance is the following: ‘These stage coaches make gentlemen come to London upon very small occasion, which otherwise they would not do, but upon urgent necessity; nay, the convenience of the passage makes their wives often come up, who, rather than come such long journeys on horseback, would stay at home. Here, when they have come to town, they must presently be in the mode, get fine clothes, go to plays and treats, and by these means get such a habit of idleness and love of pleasure, that they are uneasy ever after.’”

The farmers of New Boston have no such fears. Their sensible and intelligent wives and daughters may love to visit the city occasionally, that they may not forget how the world moves at the seat of fashions and inventions, but they are glad to return to the quiet seclusion of their happy rural homes, wiser, and better prepared for their duties than before. There is no longer ground of fear of “country cousins.” They are as well-educated, have as much brain, and sometimes more heart than their city friends; and “country cousins,” instead of being awed by the airs of city friends, have come to feel that theirs is the better inheritance. Self-respect will exist where there is home-refinement and heart-culture. Let the farmers of New Boston resolve that they will make their homes nurseries of industry, intelligence, and virtue, and they will never pine for the pleasures of a city life. Let theirs be the sentiment, —

“Higher, higher will we climb
Up the mount of glory,
That our names may live through time
In our country’s story;
Happy, when her welfare calls,
He who conquers, he who falls.

“ Onward, onward will we press
 Through the path of duty ;
 Virtue is true happiness,
 Excellence true beauty :
 Minds are of supernal birth,
 Let us make a heaven of earth.

“ Close and closer then we knit
 Hearts and hands together,
 Where our fireside comforts sit
 In the wildest weather :
 Oh ! they wander wide, who roam
 For the joys of life, from home.

“ Nearer, dearer bands of love
 Draw our souls in union,
 To our Father's house above,
 To the saints' communion.
 Thither every hope ascend,
 There may all our labors end.”

According to the United States census for 1860, the population of New Boston is 1,369,—white males, 682; white females, 681; free colored males, 2; and colored females, 4. The population of Hillsborough County is 62,140. The population of the bordering towns is as follows: Francestown, 1,082; Goffstown, 1,740; Weare, 2,310; Bedford, 1,172; Amherst, 1,508; Mont Vernon, 725; Lyndeborough, 823. The total population of the State is 325,579.

The following columns show that the number of owners or managers of farms is 170; number of acres of improved land, 16,306; acres of unimproved land, 4,352; cash value of the farms is set down at \$477,190; the value of implements and machinery is \$20,658; number of horses, 281; milch cows, 546; working oxen, 342; other cattle, 857; sheep, 723; swine, 406; the value of live stock, \$82,086; number of bushels of wheat, 2,094; bushels of rye, 1,319; bushels of Indian corn, 10,885; bushels of oats, 4,410; pounds of wool, 1,867; bushels of peas and beans, 391; bushels of Irish potatoes, 18,797; bushels of barley, 996; cash value of orchard products, \$5,974; pounds of butter, 47,025; pounds of cheese, 18,152; tons of hay, 3,686; value of slaughtered animals, \$11,058.

CENSUS OF 1756.

Taken Sept. 21, 22, 23, 24.

Numbers of Lots.	Names of the Settlers.	Number of Acres.	For whom Settled.	What Buildings.	No. of Men.	No. of Women.	Children under 14 years of age.	
							Boys.	Girls.
No. 19	Jno. McCallester	3	. . . . .	1 house.	4	1	. .	1
30	Jno. McCallester	3	Jno. Homans	1 house.	Gone to War.	. .	. .	. .
6	Eleanor Boyd	3	Robert Boyce, Esq. . . .	1 house.	. .	. .	. .	. .
54	James Ferson	6	Robert Boyce, Esq. . . .	1 house.	2	1	. .	. .
40	John Blare	6	Robert Boyce, Esq. . . .	. . . . .	1	. .	. .	. .
51	William Blare	6	Robert Boyce, Esq. . . .	. . . . .	. .	. .	. .	. .
31	Wm. McNeal	10	Robert Boyce, Esq. . . .	1 house.	1	1	1	2
41	Wm. McNeal	10	Robert Boyce, Esq. . . .	1 house.	. .	. .	{ born in town. }	
42	Wm. McNeal	10	Robert Boyce, Esq. . . .	1 house.	. .	. .	. .	. .
18	Thos. Smith	10	Robert Boyce, Esq. . . .	1 house.	3	1	. .	. .
7	Thos. Smith	10	Robert Boyce, Esq. . . .	1 house.	1	1	. .	1
21	Samuel Smith	10	Jno. Maverick	1 house.	. .	. .	. .	. .
103	Robert Boyce, Esq. . . .	3	Robert Boyce, Esq. . . .	1 house.	. .	. .	. .	. .
4	Jno. McNeal	3	Dudly	1 house.	1	. .	. .	. .
2	Blare	4	James Day	1 house.	. .	. .	. .	. .
26	. . . . .	. .	John Steel	No improvement.	. .	. .	. .	. .
77	Thos. Cochran	15	. . . . .	1 house.	1	1	3	1
63	Thos. Cochran	10	. . . . .	1 house.	. .	. .	. .	. .
58	Jas. Cochran	6	Thos. Cochran	1 house.	1	. .	. .	. .
47	Thos. Wilson . . . . .	. .	Blair Townesend	{ An old frame not covered; no } improvement.	. .	. .	. .	. .
135	John Smith	5	James Wilson	1 house.	1	1	. .	. .
	Joseph Right	9	. . . . .	3 houses complete.	. .	. .	. .	. .
	John Burn	3	Joseph Right	1 house.	1	1	2	2
	Andrew Walker	3	Ralph Inman	1 house.	1	1	1	2
20	Andrew Walker . . . . .	. .	Wm. Speakman	Mill.	. .	. .	. .	. .
22, 64, & 94	Patrick Douglas . . . . .	. .	John Love	No improvement.	. .	. .	. .	. .
	Jas. Hunter	10	. . . . .	1 house.	1	1	2	. .
	Abr'm Cochran	6	Daniel Precker	1 frame.	1	1	. .	. .
	Thos. Wilson	6	James Wilson	1 house and barn.	1	. .	. .	. .

AGRICULTURAL CENSUS OF 1860.

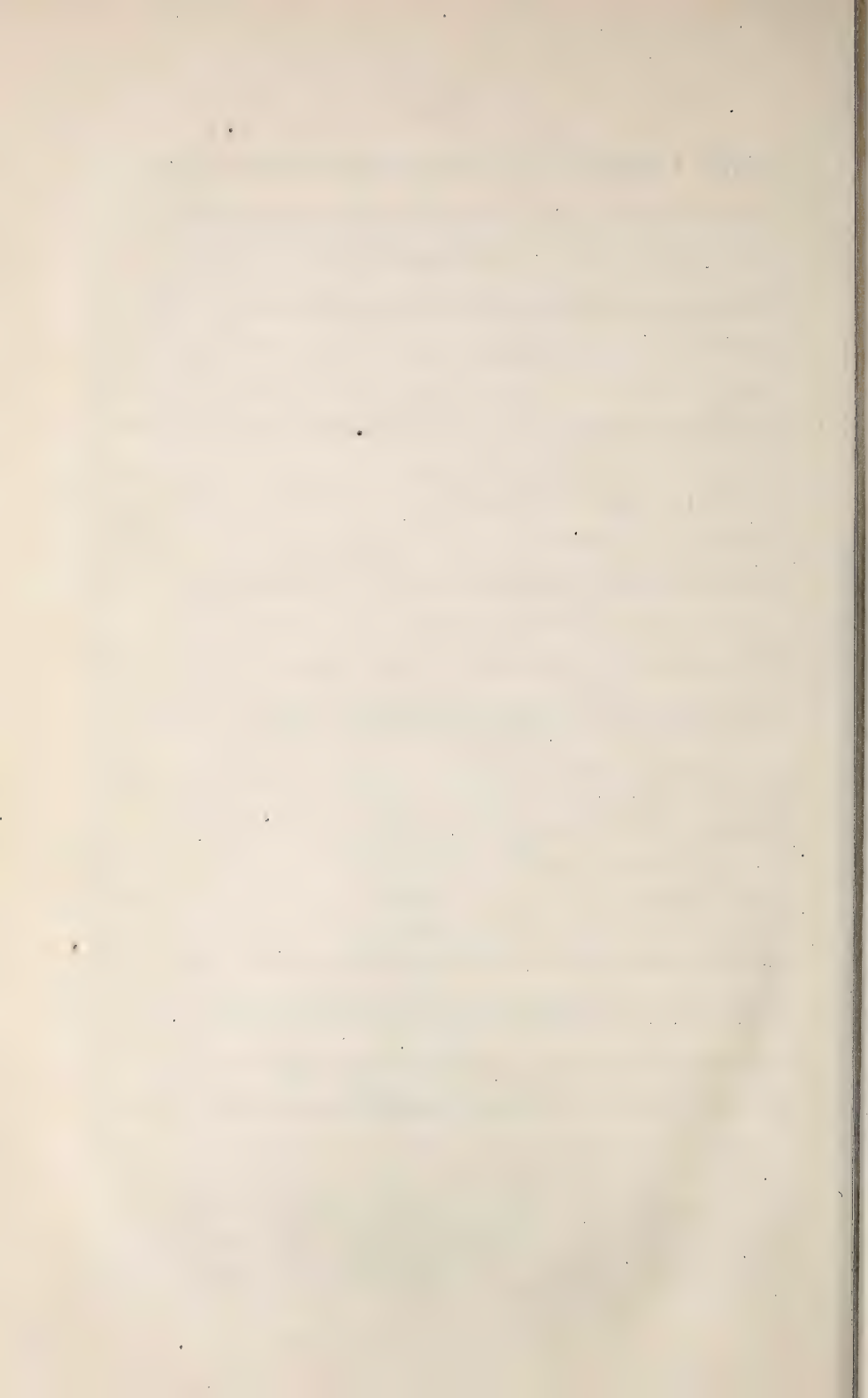
Owners or Managers of Farms.	Acres of Im- proved Land.	Unimproved Land.	Cash Value of Farms.	Value of Im- plements and Machinery.	Horses.	Milk Cows.	Working Oxen.	Other Cattle.	Sheep.	Swine.	Value of Live Stock.	Bushels of Wheat.	Bushels of Rye.	Bushels of Indian Corn.	Bushels of Oats.	Pounds of Wool.	Bushels of Peas & Beans.	Bushels of Irish Potatoes.	Bushels of Barley.	Cash Value of Orchard Products.	Pounds of Butter.	Pounds of Cheese.	Tons of Hay.	Value of Slaughtered Animals.	
Stephen C. Fipping..	21		\$700	15	1	1			1	1	\$70	35		35	14	38	3	65			75			9	16
John E. Woodbury..	125	15	2,000	150	2	2		15	10	2	660	16		25			5	90						35	54
David A. Tewksbury	33	10	1,200	125	1	3					125	3		25			1	10						15	30
James Buxton.....	96	20	3,000	125	2	2		5	5	2	320			100	100	20	20	25					450	25	73
Jesse Beard.....	70	30	2,000	150	1	3		2	12	2	400	10		75	20	30	3	30					100	20	75
Benj. Goodwin.....	55	10	1,200	25	1	3		3	14	2	190			75	12	8	2	30				5	100	10	53
John Smith.....	160	15	3,000	100	3	3		4	14	5	767	14		75		50	5	100				150	200	30	110
Edward Langdon.....	61	10	1,800	200	1	2		5		1	310	9		80		12	4	700				450		48	50
John H. Gregg.....	160	25	6,000	75	1	2		17	11	4	175			90				100				200		25	50
Wm. Woodbury.....	175	40	6,000	225	2	4		4		4	800	30		90		50		130				300		40	89
John S. Edwards.....	50	10	2,500	200	1	4		4		2	500	20		150		10	1	60				350		20	84
John Dodge.....	130	40	3,200	150	2	6		14	20	2	817	22		100		30	3	100				400		45	94
Rodney Wilson.....	247	3	800	100	1	3		8	3	2	237	80		200		350	2	300				600		14	30
Thomas E. Dickey.....	63	12	2,000	75	2	3		2		3	1,100	5		100			6	64				350		25	36
Bartlett Richards.....	240	60	2,200	100	4	3		12		2	339	12		100			5	50				100		15	40
Daniel Gregg.....	65	15	1,300	30	1	4		7		1	85			100	30		5	50				300		30	24
James Wilson.....	55	20	1,500	150	1	4		4	3	3	400	7		100	10		2	42				175		10	26
Abby Lull.....	80	20	1,400	25	1	4		4		2	340			100	10		2	96				300		48	56
Ebenr Follansbee.....	125	50	2,500	200	2	4		4	21	2	417			40	68	35	2	150				200		15	46
Samuel P. Morse.....	200	90	2,800	300	16	2		5	54	1	2,100	15		125			1	300				180		60	84
Perry Richards.....	130	40	6,000	100	1	2		2		2	290			50	50		7	100				290		28	45
John B. Brown.....	58	60	1,700	100	1	2		2		3	125			70			8	100				125		15	24
Emerson Jehonnet.....	60	10	1,200	150	1	2		13	3	5	185			150	30	15	5	58				200		60	48
Peter Hopkins.....	90	100	3,000	200	1	6		2		2	675	8		150	24	50	4	125				300		100	100
Robert Wilson.....	27	3	1,400	100	4	3		3	14	2	543			40	24			125							
Amos G. Lull.....	97	3	3,000	200	1	4		3		2	543			60				75				300		10	
Mary Lull.....	84	6	2,000	25	1	3		7	3	4	598	22		25	70	8	1	143				300		30	40
Henry Hutchinson.....	176	2	3,500	150	4	6		1	3	3	598	32		25			2	100				1,700		30	59
John Arwood.....	163	20	5,000	175	2	5		4	7	2	825	75		100			6	100				200		30	75
Jacob H. Richards.....	93	40	3,000	150	1	5		7	2	2	431	15		100	15	10	5	200				300		35	74
Israel Dodge, 2d.....	155	20	4,000	200	3	4		14	3	3	830	75		100	10	10	4	200				400		40	47
Solomon Dodge.....	300	78	10,000	350	4	8		16	9	18	1,630	22		250	50	30	4	40				500		75	295
John Cochran.....	100	10	3,000	75	1	5		8	2	4	583	16		100		16	3	200				1,000		30	96
Betsey Giddings.....	75	10	1,800	150	1	5		13	4	2	165	12		60		15	2	70				200		10	70
Horace Langdell.....	45	5	1,400	150	1	3		8	35	1	500	14		50		50	2	25				200		6	28
Wm. Bentley.....	85	15	4,500	200	1	3		10	2	5	665	15		75		10	2	150				200		100	80

Simon Tuttle.....	53	9	1,100	75	2	1	2	3	3	2	6	6	2	3	332	30	4	26	18	1	70	25	100	50	13	24
Charles Poor.....	63	20	1,400	75	2	1	2	3	3	3	2	8	2	2	450	25		42	14	12	116	25	200	100	15	28
Samuel Dodge.....	250	75	1,500	350	5	1	5	5	5	5	1	1	1	5	1,000	25		175	73	4	175	150	400	100	15	28
James White.....	71	4	1,600	60	1	3	2	3	3	2	1	1	1	4	1,175	97	6	30	22	72	120	30	620	400	18	24
Thomas Smith.....	227	53	4,000	300	3	5	2	2	2	2	20	21	4	1,016	160	15	160	40	100	3	150	75	400	300	60	178
Ivers Smith.....	177	25	6,000	250	2	7	5	4	3	4	27	2	2	2	975	15	15	100	40	100	3	150	13	300	60	107
Almon Matkin.....	210	20	4,250	175	1	3	5	4	5	2	2	2	2	2	950	24	6	75	75	3	100	15	300	60	60	107
Alpha Bailey.....	23	7	800	3	3	4	6	20	4	6	20	4	30	85	13		15		1	1	60	20	475	60	30	66
Mary Dodge.....	222	16	3,700	60	3	5	4	13	2	28	7	15	25	2	800	13	100	24	30	2	80	100	500	200	55	126
Nathaniel Colburn.....	170	25	5,000	200	4	3	2	8	1	3	1	1	1	1,585	93	200	40	200	5	2	160	230	1,500	1,200	75	204
N. F. Langdell.....	60	13	5,000	100	2	5	2	9	2	6	1	1	1	511	23	75	30	75	40	1	100	20	200	100	25	80
Livermore Langdell.....	70	16	4,000	250	2	4	2	18	2	7	100	2	2	601	10	75	100	100	2	2	200	13	200	100	40	91
Benj. Dodge.....	144	6	2,000	150	1	2	2	7	2	340	30	25	2	300	30	10	30	10	1	1	25	25	200	200	10	32
John N. Dodge.....	80	27	3,500	75	1	2	2	4	2	443	80	80	8	3	340	50	60	60	8	1	70	13	200	200	20	86
Stephen Bennett.....	143	50	3,200	200	2	4	2	2	2	2	2	2	2	2	2	2	80	80	2	3	100	13	200	200	25	86
James P. Todd.....	30	15	3,300	50	1	2	2	1	2	161	35	35	2	161	10	6	35	35	2	2	100	130	200	200	16	24
Isaac Andrews.....	50	50	3,000	50	1	1	1	2	1	150	30	150	3	3	806	30	150	150	35	3	200	200	500	200	40	100
Wm. E. Andrews.....	39	39	1,500	300	3	1	4	4	4	555	38	100	30	4	2	120	50	40	400	4	2	40	400	300	40	129
Levi Starrett.....	134	66	4,000	300	3	8	2	8	4	206	10	75	20	2	206	10	75	20	400	2	2	70	200	60	20	48
Samuel Langdell.....	150	30	3,000	200	3	8	2	8	4	206	10	75	20	2	206	10	75	20	400	2	2	70	200	60	20	48
Wm. Starrett.....	65	15	1,700	100	1	3	3	5	1	135	4	50	28	4	135	4	50	28	400	2	2	40	300	100	15	25
David C. Starrett.....	70	30	3,000	150	1	3	2	12	2	400	20	50	20	2	400	20	50	20	100	10	100	100	300	100	20	82
Zachariah Morgan.....	90	60	2,800	100	1	3	2	12	2	210	51	50	55	3	210	51	50	55	100	2	2	15	275	400	15	40
John Loring.....	100	40	5,000	300	2	12	6	12	3	813	55	170	145	3	813	55	170	145	100	3	160	133	175	100	25	128
Daniel Andrews.....	190	500	2,000	200	3	3	4	9	3	607	40	120	40	20	647	40	120	40	200	10	500	24	300	200	20	24
Benj. Matthews.....	150	500	5,000	150	3	6	4	8	15	2	2	2	2	2	2	2	2	2	2	2	272	75	390	500	95	48
Samuel Dane.....	225	150	15,000	300	5	17	8	29	4	2,107	40	86	45	8	2,107	40	86	45	200	6	100	24	300	200	20	24
G. W. Clark.....	85	20	4,000	100	4	3	4	6	6	2	300	18	25	2	300	18	25	25	200	2	2	30	200	200	20	24
Amos W. Dodge.....	61	5	1,500	150	4	2	3	3	3	300	18	25	25	2	300	18	25	25	200	2	2	30	200	200	20	24
Eben Bartlett.....	90	40	2,500	150	3	2	3	3	3	515	19	4	25	3	515	19	4	25	200	1	41	100	210	8	32	
Wm. Orne.....	37	5	1,425	100	1	2	1	1	1	176	4	25	25	1	176	4	25	25	200	1	41	100	210	8	32	
D. S. Todd.....	55	20	1,700	75	2	2	3	3	6	370	11	6	50	50	370	11	6	50	200	1	41	100	210	8	32	
Benj. B. Wilson.....	44	21	2,000	150	1	4	2	1	1	390	28	75	50	5	390	28	75	50	200	1	41	100	210	8	32	
A. J. Bennett.....	53	12	1,800	100	1	1	2	1	3	1	225	28	75	50	1	225	28	75	50	200	1	41	100	210	8	32
J. W. Wallace.....	65	20	2,000	100	1	1	2	1	3	1	225	28	75	50	1	225	28	75	50	200	1	41	100	210	8	32
Nathan Hall.....	19	25	1,400	100	1	1	1	1	1	50	12	100	100	1	50	12	100	100	200	5	70	28	100	100	15	100
Isaac Andrews.....	30	10	1,400	100	1	1	1	1	1	35	12	100	100	2	35	12	100	100	200	5	70	28	100	100	15	100
Benj. D. Stanley.....	30	10	1,400	100	1	1	1	1	1	35	12	100	100	2	35	12	100	100	200	5	70	28	100	100	15	100
J. J. Woodbury.....	90	30	2,000	75	1	6	3	4	4	427	12	100	100	2	427	12	100	100	200	2	175	40	50	300	38	100
Joseph M. Orne.....	95	35	4,000	300	1	6	4	11	25	890	14	75	75	4	890	14	75	75	200	4	80	60	100	200	40	135
Luke Dodge.....	260	40	5,250	100	3	4	4	4	5	406	20	30	30	2	406	20	30	30	200	4	150	55	300	125	25	48
John Cochran.....	50	25	1,500	25	2	2	2	2	2	385	20	50	50	2	385	20	50	50	200	4	150	55	300	125	25	48
David Cochran.....	70	25	2,000	75	1	5	2	7	21	1,533	17	100	45	3	1,533	17	100	45	200	1	120	27	60	300	35	54
Ephraim Dodge.....	155	15	3,500	60	3	2	2	7	15	400	20	100	100	2	400	20	100	100	200	1	150	30	400	400	30	70
Pharlam Dodge.....	100	20	2,000	150	1	5	2	2	2	473	20	100	100	2	473	20	100	100	200	5	150	40	200	200	10	24
Mary Cross.....	145	5	1,500	200	1	4	2	2	2	265	17	30	30	2	265	17	30	30	200	1	75	15	100	60	10	24
Hiram Dodge.....	60	15	1,000	75	1	2	2	2	2	477	12	70	120	2	477	12	70	120	200	1	75	15	100	60	10	24
Wm. Parker.....	100	35	3,000	150	1	3	2	6	6	2	2	2	2	2	2	2	2	2	200	1	75	15	100	60	10	24
Ira Gage.....	64	6	1,000	150	1	3	2	6	6	2	2	2	2	2	2	2	2	2	200	1	75	15	100	60	10	24
Stephen Burnham.....	64	6	1,000	150	1	3	2	6	6	2	2	2	2	2	2	2	2	2	200	1	75	15	100	60	10	24

AGRICULTURAL CENSUS OF 1860 — Continued.

Owners or Managers of Farms.	Acres of Im- proved Land.	Unimproved Land.	Cash Value of Farms.	Value of Im- plements and Machinery.	Horses.	Milk Cows.	Working Oxen.	Other Cattle.	Sheep.	Swine.	Value of Live Stock.	Bushels of Wheat.	Bushels of Rye.	Bushels of Indian Corn.	Bushels of Oats.	Pounds of Wool.	Bushels of Peas & Beans.	Bushels of Irish Potatoes.	Bushels of Barley.	Cash Value of Orchard Products.	Pounds of Butter.	Pounds of Cheese.	Tons of Hay.	Value of Slaughtered Animals.
S. M. Worthy.	100	40	3,000	300	7			2	3	2	700	36	50	50			10	100	100	12	100	100	10	24
Walter Woods.	34	20	2,000	300	9				4	1	530	15	6	20	50		10	100	10	12	125	100	25	170
Jona. King.	80	20	2,000	50	1			2			240		6		37		5	100		87	250	100	15	56
Marshall Adams.	68	30	1,480	50	1						300			20				93			200	6	18	32
Moses Woods.	30	15	1,500	40	3			5	14		65		8	20			1	30			100	20	40	25
Nancy Lynch.	80	20	1,500	25	3			3			480	10	30	40	200		10	35			30	30	30	46
E. Warden.	90	90	1,600	100	2			3			276			25	260		4	35			100	30	40	
Benj. Colby.	170	80	5,000	300	4			6	4	3	690			100	100		4	500			15	300	40	146
C. F. Farley.	110	50	3,500	200	2			3			767			60	100		1	120			20	400	40	100
Ninian C. Crombie.	196	40	3,450	60	1			18			600			60	100		4	100			5	100	30	60
Samuel Marden.	180	40	2,500	200	1			7	26	1	348			20	125		2	200			8	100	15	24
Jona. Marden.	110	10	2,200	75	1			5			395			4	75		2	60			5	150	18	28
S. L. Christie.	100	50	3,000	200	2			18			623	40		25	12		1	200			25	400	35	50
Albert Chamberlain.	30	10	1,000	25	1			5			200			25	35		1	100			8	100	15	33
Geo. Prince.	95	30	2,500	2	3			2			347			100			2	100			10	100	25	80
Jona. Marden.	65	20	1,600	75	1			6	1	1	400			90	12		4	60			12	300	25	48
Edwin Dodge.	80	20	1,800	100	1			2			358	19		70	12		5	12			25	175	20	25
C. Fuller.	80	20	2,000	75	1			5	3	2	377			100	47		3	100			200	200	25	40
A. E. Cochran.	130	20	5,000	50	2			14			798	50	4	50	20		3	100			200	300	25	40
Ezra Morgan.	80	20	3,000	100	1			3	3	4	410	22	2	40	35		2	40			200	200	10	22
Win. Parker.	40		900								40			10			3	50			5	250	16	53
Elbridge H. Parker.	95	15	1,800	100	1			2			336	18		35			3	50			25	500	40	122
Greenough Marden.	100	20	4,200	200	2			13	2	3	526	7		100	30		9	100			300	300	20	40
Asahel Dodge.	75	25	2,000	75	1			2			375			75			1	200			40	300	55	173
Leonard Merrill.	160	15	4,000	290	2			24			820	20		60			6	130			60	200	98	230
E. D. Brown.	43	7	1,700	75	2			13	3	1	627			60			3	75			25	400	25	53
C. Jaquith.	146	4	2,300	150	1			8	2		450	16		60	25		10	75			400	400	20	61
Wm. Kelso, Jr.	93	14	2,000	60	1			2			670	25		50			25	200			275	180	30	109
Robert Kelso.	190	30	3,000	150	1			13	2		670	30		100	50		1	200			10	275	30	62
John Lamson.	130	70	3,725	150	1			2			373	7		100	16		1	100			90	350	60	48
Austin Wason.	125	15	3,500	175	2			9			550	30		140			2	200			200	550	100	40
Ab. Wason.	89	25	3,000	200	2			2			523	18		70	40		2	100			10	200	50	49
Samuel Jones.	85	15	2,500	50				8	9		280	63	7	200	40		3	250			80	500	480	70
James McCurdy.	250	150	8,000	100	4			20			1,250	1		75			1	15			20	200	18	55
Joseph Fairfield.	10	10	700	10	1			4			193	12		75	25		1	110			20	200	20	24
J. A. Leach.	100	30	2,000	100	1			4	13	1	402	12		50			1	140			35	300	30	65
Eliza Leach.	100	70	3,000	20	1			2	1		315	17		50			1	140			35	300	30	65

Robert B. Cochran	316	50	6,000	100	1	11	4	4	4	905	21	200	75	3	300	25	64	700	480	75	89
John A. Caldwell	165	30	3,500	100	2	5	6	5	9	615	39	75	20	1	310	2	40	200	200	40	144
Benj. Fairfield	76	30	1,500	50	1	3	3	3	9	278	38	50	10	30	1	80	2	100	100	15	55
Silas K. Hadlock	120	40	2,500	200	2	4	4	4	2	566	9	75	112	16	120	42	60	200	200	25	40
D. Marshall	85	15	1,300	50	1	2	2	5	1	324	9	20	20	4	100	20	20	100	20	20	82
J. M. Dexter	95	25	2,000	125	1	6	2	8	7	440	9	60	60	1	60	19	40	300	30	30	80
P. Butterfield	125	10	2,350	100	1	3	2	5	2	205	25	50	50	9	2	50	300	100	20	26	
Hiram Dodge	40	20	1,500	10	1	3	1	1	2	143	20	40	40	2	70	200	90	12	40	40	
Stephen Barnard	67	33	1,800	200	2	3	2	1	1	800	12	50	50	8	150	300	100	20	30	30	
John Barnard	100	20	2,500	150	1	3	2	2	2	340	26	60	60	6	125	200	200	20	114	32	
R. P. Dutton	28	7	1,000	50	1	2	2	1	1	140	26	20	20	15	75	125	125	8	83	83	
F. Bell	70	30	2,500	100	2	4	2	1	1	400	30	30	30	3	100	10	200	200	30	60	
Ebenr Warren	50	25	2,000	150	2	7	3	2	2	323	30	50	40	10	75	7	200	300	15	60	
J. M. Holt	100	20	2,925	200	2	7	7	5	4	493	30	175	65	3	300	50	600	300	25	32	
Samuel M. Christie	200	150	6,000	200	2	8	6	17	5	1,033	30	300	130	3	300	130	50	300	130	50	132
J. W. Tuttle	30	25	1,800	100	2	2	2	2	4	240	30	30	30	3	100	5	150	100	5	58	
Ira Christie	80	20	2,700	50	2	2	2	2	3	205	30	50	64	9	2	100	75	75	30	20	
R. Shirley	109	5	1,000	40	3	9	8	21	2	1,040	14	12	20	2	55	15	80	80	20	25	
Daniel Campbell	275	150	8,000	300	1	14	6	18	1	1,040	18	200	200	4	5	200	25	400	300	70	110
John B. Warren	325	25	4,000	150	2	6	5	9	15	1,028	95	200	200	62	3	130	18	300	150	25	80
D. J. Warren	150	65	4,800	30	1	5	4	9	2	745	14	100	100	3	80	15	500	100	35	68	
B. F. Baker	150	50	4,800	30	1	5	4	9	2	745	14	100	100	3	80	15	500	100	35	68	
R. P. Cromble	147	65	4,800	30	1	5	4	9	2	745	14	100	100	3	80	15	500	100	35	68	
W. W. Bailey	140	40	4,000	20	1	6	2	1	2	387	16	50	16	6	100	30	25	500	160	30	40
Peter Jones	300	100	6,000	200	2	7	6	27	11	996	40	100	30	75	6	200	65	500	400	50	120
George Adams	100	25	2,000	100	1	5	2	4	1	323	30	50	50	5	2	300	100	20	350	100	20
Thomas R. Cochran	115	30	3,000	370	6	3	2	10	1	1,046	8	75	12	5	3	100	20	300	100	30	50
W. C. Cochran	86	20	3,000	200	1	2	2	4	2	338	10	70	70	4	2	30	250	50	25	54	
John McCurdy	23	1,000	40	40	2	2	2	3	1	75	15	5	5	2	15	90	250	50	25	54	
Joseph Goodhue	100	30	3,000	60	1	2	2	9	1	210	15	60	60	1	100	20	100	100	12	40	
J. H. Lamson	75	40	2,000	75	1	5	2	12	6	450	25	125	125	95	3	100	700	25	48	48	
Benj. Bowls	40	30	1,000	30	1	1	2	5	1	241	40	75	45	2	75	10	200	25	10	25	
L. Hooper	60	30	3,000	75	1	3	4	15	2	735	53	75	75	2	75	10	400	60	50	75	
Lemuel Marden	105	25	3,000	140	1	4	4	9	2	500	6	120	60	15	75	10	400	400	30	94	
Sandy Smith	88	40	6,000	100	1	3	2	6	1	375	8	10	7	2	75	50	200	75	30	44	
Waterman Burr	22	18	1,500	20	1	1	2	6	1	130	20	50	50	40	150	10	100	10	24	24	
George Neville	30	30	2,500	30	1	3	2	3	1	200	20	60	60	150	100	10	100	10	64	64	
Stephen Whipple	32	8	1,200	50	1	2	2	3	1	150	30	40	40	40	40	5	100	10	30	30	
David Gregg	150	50	4,000	50	1	4	2	5	1	300	29	100	100	5	125	20	225	35	68	68	
Phineas Kelso	30	10	2,500	150	1	1	1	1	1	172	29	30	25	5	40	10	200	16	26	26	
Phineas Dodge	30	30	2,500	30	1	1	1	1	1	75	24	25	25	73	25	15	75	15	16	16	
Ephraim Fox	23	50	2,000	40	1	1	1	1	2	155	24	40	40	30	30	10	100	10	40	40	
Elbridge Mansfield	12	28	1,000	60	1	2	1	1	1	90	10	30	30	8	20	70	150	6	24	24	
G. M. Shedd	30	10	2,500	50	1	1	1	1	2	125	10	30	30	2	30	30	80	20	45	60	
Jer. Burnham	90	40	2,600	100	1	2	2	2	2	260	7	250	250	20	25	250	250	7	24	24	
E. C. Coeswell	8	2	500	10	1	2	1	1	1	100	60	30	30	2	40	50	200	20	20	16	
Sidney Hills	58	2	4,000	75	1	2	1	1	1	100	60	30	30	20	40	50	200	20	20	16	
Total.....170....	16,306	4,352	\$77,190	20,058	281	546	342	857	723	416	\$82,086	2,094	1,319	1,885	4,410	1,867	391	\$5,974	47,025	15,152	\$11,058



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ERRATA.

Page 10, seven lines from top, for *occasion*, read *occasions*.

Page 75, ten lines from top, for *suns*, read *sons*.

Page 101, eleven lines from bottom, for *mother*, read *mothers*.

Page 200, nineteenth line from top, for *leader*, read *lawyer*.

Page 242, nine lines from top, for *out*, read *only*.

Page 264, twelve lines from top, for *Doge*, read *Dodge*.

Page 307, seven lines from top, before Thomas, insert *Samuel Anderson, residing in Providence, R. I.*

Page 369, seventeen lines from top, for *McLaughlen*, read *McLaughlen*.

Page 440, eleven lines from bottom, for *here*, read *there*.

INSERT
OLD-OUT
OR MAP
HERE!

